Miscellania:

OR,

A Collection

OF

Necessary, Useful, and Profitable

TRACTS

ON

Variety of Subjects,

Which for their Excellency, and Benefit of Mankind, are Compiled in one Volume.

By THOMAS TRYON
Physiologus.

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THE PREFACE.

OBserving the tedious methods of some unskilful *Chyrurgeons*, together with their improper Compositions and unatural Applycations, which do not only Ruin and Undo many poor necessitous People, but to the losing of their Limbs and sometimes their Lives too; therefore I think it no worthless Service to recommend unto the World, especially to the Poor, the use of the following Remedies, which are not only cheap and easily Come-at-able, but certain in their Operation, far beyond any things hitherto known or published.

These are noble Poultices, and all the Ingredients do cast a friendly aspect to each other, being of a cleansing mild Balsamick Nature and Operation, and therefore they do by their active penetrating Power, strengthen and raise up the dismayed Oyl or wounded Spirits, by meliorating and asswaging the irritated or awakened fierce poysonous Humors, by which this doth as far exceed

ceed the common and usual methods and practices of Chyrurgeons, and other Practitioners, as that Light doth Darkneſs.

But here I ſhall meet with a ſwinge-ing Objection, *viz.* Why do you leave out of your Poultices the great Ingredient, *viz.* The fulſom Greaſe of *Swine* and other Fats? Which all skilled in the Art of Curing, have for the moſt part adviſed, and for no other reaſon as I know, then that their Poultices ſhould not offend the patient by ſticking to the Sore or wounded part, for their long lying on the grieved part, if there were not ſome Fats or Oyles, the Poultices would occaſion them to become hard and ſtiff, and ſo ſtick to the Sore, which we prevent by our often repetition; for the Spirituous Vertues and Qualities of Fats, are ſo hid and lookt up in the oyly Body, that Nature cannot ſeparate nor draw forth their fine ſweet Spirituous Vertues to that degree, as ſhe can from Vegetations, as all men skilled in Nature and *Chymiſtry* do know, they being of a heavy dull flat Nature and Operation, very offenſive to the ten-

der

der Spirits and Blood, by which they impede and hinder the Cure, therefore those Poultices wherein Fats are mixed, the fine Spirits and Vertues thereof do not so easily nor powerfully penetrate the Wound as rich Vegetations, whose Spirit and lively Vertues are as it were on the Wing, and therefore Poultices aptly compounded thereof, their Vertues do in a moments time penetrate to the Center, and incorporate with their similes, by which they strengthen and raise up the wounded Spirits, and at the same time do qualify the fierce raging Poysons, more especially if our method be observed, and do effect the Cure, not only in shorter time, but much safer, and with greater ease to the Patient. For by this *Philosophical* Operation, of repeating it so often, it doth mightily advance and forward the Cure: And Note, that every fresh Application of this Homogenial-Poultice to the grieved part, do add new and fresh Supplies of Vertue, for in all Operations of this Nature, the fine healing Spirituous Qualities thereof, do first impart and give themselves forth, which by a secret

simpa-

sympathetical Power, do penetrate the whole, and incorporate with their similes, administring their sweet Vertues, which gives a new Life to the wounded Spirits, and dismayed Oyles, and do at the same time withstand and allay the fierce raging awakned or irritated poysonous Humours; it being the way of Nature for all homogenial Bodies, that have passed through any Preparation, Digestion, or Fermentation, when aptly applied or joyned to any Proper Subject or thing. For the fine cleansing healing Qualities and good Vertues, do give themselves forth and joyn or incorporate with their Similes; even as the fine sweet Spirituous Qualities of Mault do imbibe or give themselves forth and incorporate with the hot Water in our *Mash-Tub*, in the method of Brewing; therefore every Application does add new supplies of Vertue and strength to the wounded Spirits, and draws forth and consumes the gross humidity, and exalts the Essential Life of that part, and are as refreshing to the wounded Spirits, as the pleasant influences and salutiferous Breezes of

Wind

Wind in a hot season: For Note, that the Spirits and fine Qualities of each thing, are light, volatile, ready, quick and powerful in Operation, that in a moments time they penetrate even to the Center; for every particular Quality in Nature, has a Key in it self to open the Gate of its own Principle; what Man in the World would believe the attractive inclination which the *Loadstone* has upon *Iron*, if it did not appear to his sight; the very same sympathetical Power have all other things, though in some it is more occult. And for this cause, one Body works upon another, by a certain natural attraction and sympathetical inclination. Thus the wise and wonderful Creator, has endued every thing with an attractive and influential Vertue; it is not therefore the gross Body of your Poultice, that will do your Business, that is full of corrupt and poysonous Humours, which are awakened by the long Continuation thereof, for these Reasons, the long lying of Poultices and Plaisters, on Wounds and Sores, have no better Effects, then the long Continuation or

standing

ſtanding of the Liquor on the Mault in your *Maſh-Tub*, which if it continue more then two, three or four Hours, it will ſpoil and corrupt the whole, for Firſt, (as I ſaid before) the fine ſweet Volatile Spirituous Vertues, imbibes or incorporates themſelves with the hot Liquor, and then if there be not a ſeparation made in two, three or four Hours, by drawing it off, but the applycation continued, then there will ſoon awaken another Quality of a groſs harſh ſour keen Nature, which with a rapid motion, tinges or tranſmutes all the fine ſweet healing Vertues into their own Qualities, which all Brewers and good Houſe-Wifes are ſenſible of; the like is to be underſtood in the applycations of Poultices and Plaiſters, do not their long lying of them on the wounded or ſore part, cauſe them to ſmell ſour and ſtink, when they have been continued on for twelve or twenty four Hours, which do not only indanger the part, and prolongs the Cure, but it puts the patient to great Pain and Torment, and often the Limb is cut off, and ſometimes the Life too,

which

which by this forementioned method might have been prevented; for if Phyſitions and Chyrurgeons do not underſtand Nature, then there can be no certainty in their Operations or Cures.

Alſo Note, that during the time your Poutices, Plaiſters, Ointments, or Salves, are making on the Fire, that you keep them ſtirring, by which you keep the fine Spirits and Qualities Living, for by this ſtirring, the friendly Powers and thin Spirits of the Air do penitrate the whole Maſs or Body, which incorporate and aſſiſt the Spirits and good Vertues, and keep them from being Stagnated and Suffocated, the Air being the Life of all things and where its Friendly influences and circulations are prevented, the Life and Spirits becomes heavy, dull and groſs; for theſe Reaſons, all Spoon-Meats made thin, are ſweeter and of a more quick penetrating Operation and Digeſtion, then thoſe made thick, therefore deſpiſe not our method, nor our plain home-bread Poultices, I could produce many living Teſtimonies of its Succeſs, but it is needleſs, ſince eve-

ry Man's Experience that tries it, will soon confirm the Truth of what is here delivered, nor I am not much Solicitous whether I am credited or not; it is the consideration of the publick good it may do to many poor People, pomps me to publish it, whether you will follow the forementioned Rules or not, I have done my Duty in offering it, and therefore am satisfied.

True and Natural Methods, how to Cure all sorts of Cuts, Bruises, Pricks of Thornes, Weapon's, *or any kind of* Wounds. *Also Old Ulcers, and to prevent* Gangreans *and other Evils whatsoever,* viz.

To Cure Cuts,

TAke Spirit of Wine, one Pint, put in three Ounces of double refined Suger, shake it together,—— With this wash your Wound, or Cut very well, then take some of the same Spirit, and mix so much Sugar as will make it as thick as a Salve; clap this into the Wound, then bind it up for Ten or Twelve hours; after this open it, wash it again with your Sugared Spirits very well, then sow it up with a small Needle and Silk; then temper a little Water, Bread and Sugar together, and lay a little on a Linnen Cloth, and bind it on. Repeat this every five Hours, always washing the outside of

your Wound, with your forementioned Spirits: This will Effect the Cure in a few Days, provided the Humours be not too Venemous, and the Parties keep themselves Temperate.

How to Cure Pricks, in any Member of the Body.

Take one Pint of double Spirit of Wine, three Ounces of double refined Sugar, one Ounce of Camphir; mix them well together, and if your Prick or Wound be deep, then take ths Spirit, and with a good Serringefrce it into the Wound, then Temper some of this Camfired Spirit with Sugar as thick as a Salve; clap this on the mouth of the Wound, then bind it up with a Cloath, that the Air may not penetrate the Wound; repeat this every seven Hours, for five or seven times, every time Cleansing the Wound with your Serringe, then sew it up, laying the forementioned Poultis to it, repeat it as you did the former, and wash it every time you lay your Poultis on with said Spirits:—— This doth likewise Cure with great ease and safety.

To Cure Old Ulcers.

Take one Pint of the beſt double Spirits of Wine, half an Ounce of Aloes beaten, three Ounces of double refined Sugar, half an Ounce of Mirrh, and mix them well together. Uſe it thus, Firſt waſh your Ulcer with Rain Water very clean, dropping ſome of the forementioned Spirits into your Ulcer, then apply this Poultis following. Take one Quart of Rain Water, Parſley, Mint and Balm of each a like Quantity cut ſmall, two Ounces of good Sugar, as much Bread as will make it of a fit Conſiſtency for a Poultis, make it boyling hot, ſtirring it all the time, then put a Glaſs of Wine, Sider, Ale, or good Beer into it, lay this Poultis on every three Hours, always waſhing it with the Rain Water and Spirits: If this Method be obſerved, it will Cure almoſt to a Miracle.

To Cure Gaul's, or the Skin being rubbed off by any accident.

Take Spirit of Wine and Vinegar, mix it well together, waſh your Sore every

every Hour, for a Day or two, laying on it a *Diaculum* Plaister: This will heal and Cure the most inveterate Gaul in a few Days time.

An Excellent Poultis to Cure Sore Breast's.

Take one Quart of Rain or River Water, some Sorrel cut small, half an Ounce of Coriander Seed beaten to Powder, two Ounces of good brown Sugar, as much Bread as will make it into a Poultis, make it Boyling hot, stirring it all the time, then it is done, —Apply this every Hour, or every two Hours as warm as your Blood on a Linnen Cloath for two or three Days more or less, as you see occasion, and remember to wash your Breast with good Water and fresh Butter beaten together, every time you apply the Poultis, and you need not doubt but with God's Blessing the Cure will be Effected in a short time.

A rare Poultis to allay all Swellings or Contusions, in any part of the Body.

Take one quart of Rain or River Water, Rosemary and Balm cut small, two Ounces of Sugar, a Glass of Wine,

Sider

Sider, Ale, or good Beer, as much good Bread as will make it into a Poultis, make it boyling hot, ſtirring of it all the while, then it is done,——Lay this pretty thick on a Linnen Cloath, as warm as your Blood every Hour, or at leaſt every two Hours, for a Day two or three according to the occaſion, waſhing of it well with Spirit of Wine, wherein Sugar is diſolved, This is a ſafe and ſecure remedy.

Another excellent Poultis to Diſolve, Ripen and Cure any Riſing, Swelling, or Boyl in the Fleſh, viz.

Take white Lilly Roots, good Figgs, boyl them ſoft in River or Rain Water, then Temper them together, add as much Bread as will make it thick enough for a Poultis; add to this one Ounce of white Sugar, and half an Ounce of Carraway Seeds beaten to Powder, ſtir them all together on the Fire, till they are boyling hot, then it is done. Apply this Poultis every Hour, waſhing the Grieved part with Ale and Sugar every time you lay the Poultis on, this is a Noble Poultis, and is likewiſe

good to Cure ſore Breaſts, applyed as aboveſaid,

The beſt Spirit of Scurvygraſs is made Thus.

Take the Leaves of Scurvygraſs, ſome Horſe-Rediſh-Roots Scrapt ſmall, put this into a Glaſs, or Earthen Veſſel, put to it as much ſtrong double Spirit of Wine as will cover it, ſtop this Veſſel cloſe, and let it ſtand three Days and three Nights, then Pour it off into Glaſs Bottles; when ſettled, you may put it into other Bottles, and then it is fit for uſe. This is called The plain Spirit of Scurvygraſs, and it is the beſt that is made; you may take in a Morning, of this Spirit from 60. to 80. or 90. Drops in good Water, Beer, Ale or Wine, faſting two or three Hours after it, then eat ſome of our Gruel with Bread.

How you may make this plain Spirit of Scurvygraſs into a purging Spirit.

Take one Quart of this plain Spirit, put into it, one Ounce of Rozin of Scamony, and half an Ounce of Rozin of Jallop, both beaten to Powder; let it

it ſtand one week, and then it will be fit for your uſe. Take 50, 60. or 80. Drops of this in a Glaſs of Ale, Beer or Wine, Drink plentifully of our thin Gruel after it, ſtaying within, it will purge you very well, and not gripe, or but very little.

An Excellent Drink againſt the Stone, Gravel, and other Obſtructions.

Take Scurvygraſs Leaves, the Seeds of Dorcas, ſome Horſe-Rediſh-Scrapt, put them in an Earthen Veſſel, and then add as much White-wine as will cover the Herbs, Seed and Roots, let them ſtand five Days and Nights, then pour it off and keep it in Glaſs Bottles; it will continue good four or five weeks. Take a Sack Glaſs of this, and a like quantity of Water every Morning, faſt two Hours, and then Drink at leaſt a Quart of our thin Water-Gruel, either of the cold or hot. The conſtant uſe of this, is not only a prevention and Cure, but it moves moſt ſorts of obſtructions of the Stomack, begets appetite, Generates good Blood, cauſing it to circulate freely.

How to purge by Herbs and Foods.

When you are minded to purge your ſelf with both eaſe and ſafety, and to preſerve your Health, then obſerve the following Method, *viz.* In the Morning, drink a Quart of our thin Water-gruel, either the cold or the hot, Eat a ſmall piece of Bread with it, at dinner take Spinnage, Lettis, Onions, parſley and Sage; waſh them and Eat plentifully of them with your Food, be it what it will, at night Drink a like quantity of Gruel and Eat ſome good Bread as you did in the Morning; this you muſt do for four or five or ſix Days together more or leſs, as you ſee Occaſion; the like Method you are to obſerve, If you would purge your ſelf with Carrots, Turnips and Parſnips, as you did with Herbs, with this Variation, *viz.* Drink your Gruel and Eat your Bread Mornings and Nights, and at Dinner, Eat only Carrots; Parſnips or Turnips, boyled only in good Water, and Eat them freely with no other thing but a little Salt and Bread, during theſe ſeveral Days, you

may

may Purge your ſelf to what degree you pleaſe.

Another way to Purge by Food's and Drinks.

Drink in the Morning at ſeveral times, three Pints or two Quarts of thin Watergruel, at Dinner drink a Pint or a Quart, at Night drink a Quart more, and Eat ſome Bread. This Method will Purge, or at leaſt will keep your Body open, let your Foods at Dinner be what it will, the Body being kept open and cool doth prevent and Cure Various Diſeaſes in hot coſtive conſtitutions.

An excellent Poultis againſt the Headach Pain in the Side, alſo a rare Remedy againſt the diſeaſe called St. Anthonies *fire.*

Take Sage, Parſley and Balm, of each a like quantity cut ſmall, one Quart of Rain or River Water, one Pint of Whitewine, three Ounces of white Sugar, two Ounces of Coriander Seed beaten, as much good Bread as will make it fit for a Poultis; mix them and ſtir them

them over the Fire till they are boyling hot, then it is done. Spread this Poultis on a Linnen Cloath indifferent thick, apply to the grieved part every Hour or two at moſt, and by God's aſſiſtance it will effect the Cure to your Heart's deſire.

An excellent Remedy againſt any Wound, Stab, Prick, or Cut with a Sword, or other Weapon.

Take Spirits of Wine, with ſome double refined Sugar, or other Sugar mixed with it; Waſh or Serringe your Wound with this Sugared Spirit very well, then take a ſmall quantity of the fine Powder of Refined Sugar, and put into the ſaid Wound, and preſently ſow it up with a fine Needle and Silk, the quicker you do it, the better will the Cure be performed, for the more the Air is kept out of it the better: If this Method be obſerved, it will do wonders; the way of tenting is generally pernicious and prolongs the Cures of the above mentioned hurts, keeping the Parts from cloſing or cementing, for this prevents the flowing of the Humors, and

and putrefaction and Nature does her own work without trouble cost or pain.

Pithagoras's *Method and Advice to his Disciples*, viz.

Whenever they had Occasion to make any Medicine, Poultis, Plaisters, Decoctions of Herbs, or any other thing, they were always to be mindful to take of those things that their Genius did first dictate to them, and not only the Herbs or Seeds grains or other things, but likewise the number of their Composition, that is, how many ingredients they were to mix together, the manner form and postures they were to observe in gathering of them, also what Words, Invocations and Prayers they use, also naming the name of the Person they operate for, expressing in words for whom they do it, for to Cure such, or such a Disease. And if you would know more of this, Read *Pythagoras*'s, Letters (lately Printed by *T. Sowle*, in *White-Hart-Court*) and observe the Methods and Numbers there treated off at large, and your understanding will be enlightened, if you are in good earnest, and live in the Fear and under the Dominion of the Fountain of Benignity

ty whose Signal Character is plainness, Simplicity and Innocency.

An exellent remedy against all Old Inveterate Ulcer's and Sores occasioned by the Disease, called The Kings Evil, *viz.*

First take Rain or River Water, with which wash the Grieved part very clean, then take strong Spirits mixed with white Sugar, and wash it several times, and fill up the Mouth, or cover the Sore with Sugar and Spirits mixed thick, then apply this following Poultis, *viz.* Take two Quarts of Rain or River Water, as much dried Wormwood as the Water will cover, let it lie and infuse two Hours, then strain it off, and add as much good Bread as will make it thick, add to it two or three Ounces of white Sugar, with half or a Pint of good strong Beer, or Wine, then make it boyling hot, stirring it all the time, then it is done. Apply this every two Hours as warm as your Blood, washing the Sore every time with water, and then with the Sugared Spirits as is mentioned before.——Remember that the Water wherein the Wormwood is infused two Hours, must

be

be cold, and after the Ingredients are put in, made boyling hot, as in other Poultises.

An Universal fomentation for all Tumors, Bruises, Hard Swelled Members or parts of the Body.

Take a good quantity of dried Wormwood, put it into two, three, four or five Quarts of Rain or River Water, make it boyling hot, then take it off the Fire, and let it lie in the Water one Hour, then add to every Quart of this Wormwood Liquor, half a Pint of old Wines, three Spoonsuls of good Spirit of Wine, two Ounces of double refined Sugar, and one Ounce of Salt of Tartar, with this wash or foment the part very well for half an Hour together, or more, resting one Hour, and in the Interim apply this following Poultis, *viz.*

Take two or three Handfuls of the Green Leaves of Sorrel, infuse them in two Quarts of boyling Water one Hour, Strain it off, and add to this Water as much good Mault Flower as will make it thick; to every Quart put half a Pint of Ale, and two Ounces of double refined

refined Sugar, apply it warm every Hour fomenting the part as you are taught before, and you need not doubt but it will have a good Effect and Cure to Admiration.

A Famous Poultis against Sprains.

Take two or three Quarts of good Water, and a Quart of good ſtrong Beer, four Ounces of refined Sugar, make this juſt boyle, then put in it as much freſh gathered Thyme as the Liquor will cover, make it ready to boil again, and then Strain it from the Herbs, and add to it as much Brown Bread as will make it thick, ſtir this over the Fire till it be boiling hot, then it is done. Add to this three Ounces of Spirits of Wine; ſtirring it all well together, ſpread this thick on a Linnen Cloath and apply it every three Hours as warm as your Blood.

A good Method to Cure Sprains, if you cannot have the Forementioned Poultis, viz.

So ſoon as you have Sprained any Member of your Body, then preſently put that part into cold Water, where-

in

in ſome Wood-Aſhes are put, continue the grieved part one Hour, or at leaſt half an Hour, this will give you eaſe, and have a good Effect.

An Excellent Waſh againſt all old Aches, and Sciatica's in any part or Member of the Body.

Take Rain Water in *March*, *April*, *May*, *June*, or *July*, and keep it in Glaſs Bottles open, ſtanding either without Doors or in Airy Rooms, waſh your infirm part three times a Day very well, the Water muſt be cold, and the Part or Member muſt not be kept warmer then is uſual, This do for two three or four weeks if you have occaſion, but in many this Method will effect the Cure much ſooner.

An Excellent Method to Cure the Sores occaſioned by the Diſeaſe called The King's Evil.

Firſt take Water wherein Wormwood is infuſed, waſh the Sore part very well, then take Spirits of Wine, Mault or Sider mixed with Sugar, and waſh it again, then apply this following Poultis, *viz.*

Take

Take three Pints or two Quarts of Rain or River Water, make it boil, then put into it as much Hyſſop as the Water will juſt cover, continue it on the Fire till it boil, then take it off and Strain it, add to this Liquor as much Bread as will make it thick, to every Quart put two Ounces of Refined Sugar, and half a Pint of Ale, ſpread this pretty thick on a Linnen Cloath, and repeat the application every Hour, two or three, the oftner the better, the like is to be underſtood in all applications, of this Nature, as we have demonſtrated in our Book Entituled *The Good Houſ-wife made a Doctor.*

A rare Poultis againſt all Inflamations Rhumes and other Sores in the Eyes, viz.

Firſt waſh your Eyes with Rain or other good Water, then apply this following Poultis, *viz.*

Take one Quart of Water, the whites of three Eggs beaten well together, with three Ounces of double refined Sugar, as much white Bread as will make it into a Poultis, then make it boiling

ling hot, ſtirring it all the time; then it is done. Spread this thick on a Linnen Cloath, apply it to your Eye every Hour freſh, and you will have your deſire, but this courſe and repeated application muſt be continued for 1, 2, 3, 4, 5, or 6. Days as you ſee occaſion.

Obſerve that you never apply your Poultis hotter then your Blood, nor bind the Grieved part hard, both are great Evils, but more eſpecially the laſt.

A rare Poultis againſt the Head-Ach.

Take one Quart of Rain or River Water, one Ounce of white Sugar, as much Mault Flower new Ground as will make it thick enough, add to it half a Pint of good Ale, making it boyling hot, and ſtirring it all the time, then it is done. Spread this on a Linnen Cloath pretty thick, apply it as warm as Milk from the Cow, every Hour, or every two Hours, continue the application one, two or three Days, more or leſs, as occaſion.

An Excellent Poultis againſt all Sorts of Sprains.

Take two Quarts of Rain or River Water, make it boiling hot, or boil up, put to it as much good Green Sage as the Water will cover, then make it juſt boil, take it off the Fire, and let it ſtand one quarter of an Hour, Strain the Water off, then add to this Sage Liquor as much Bread as will make it thick, put to this three Ounces of double refined Sugar, and a quarter of a Pint of Red Wine, and five Spoonfuls of Spirit of Wine, Sugar or Mault, ſtir them well together, and make them boiling hot, ſtirring it all the time, then it is done. Spread this likewiſe on a Linnen Cloath, and apply it warm as your Blood, every Hour or two, for one Day or two reſting all the time.

A brave Noble Poultis againſt all hot Tumors, Bruiſes or Swellings or the like.

Take two or three Quarts of Rain or River Water, as much Spinnage as the Water will cover. But firſt let the

the Water be boiling hot, then make it boil, take it off the Fire, and let it ſtand one quarter of an Hour, the Veſſel uncovered, Strain it off, add to it as much Houſe-hold Bread as will make it thick, with two Ounces of courſe Sugar, make it boiling hot, then it is done. Spread this on a Linnen Cloath, apply it every two Hours as warm as your Blood, for two, three, four or five Days, and you will find good Effects thereof; always obſerve and be careful that you do not bind the Grieved part too hard, but very Gently, there being nothing worſe then hard binding, it often occaſions great Evils, even to Mortification.

Wormwood Smokt in Pipes, being well dryed in the Sun, and Bagg'd in Paper cloſe, is far better and more available for the help and Cure of all, or moſt of the Diſeaſes, Tobacco is taken in Pipes for.

A method how any Perſon may ſupply the place of Hops with Wormwood to all intents and purpoſes, and pleaſe the palats of the Drinkers, for Wormwood

is

is an Excellent Herb, and of far greater Strength, Power and Vertue then Hops, provided it be gathered in it's proper Season and dried in the Sun, and bagg'd up as Hops are, so keep them for use, according to the Directions in our way to Health long Life and Happiness, viz.

Take what quantity you think fit of dryed Wormwood, as you have occasion to keep your Drink a longer or a shorter time, and put it into your hot Water, in your Mash-Tub or Vessel, and then presently put your Mault in, and stir it together as is usual, and when it has stood the common time, draw it off, then you must take the Wormwood out, and add some fresh to your Liquor that you put up the second time, and do the like when you put up your third Liquor, if you mash more than twice; by this Method or way you will only extract the thin fine saline Vertues of the Herb, and leave the Gross Churlish bitter behind, and Drink thus made, doth not only Drink pleasant and keep well but is far more wholsome, and healthy than

the

the beſt Hopped Drink and if your Wormwood is well preſerved, it will keep three, four or five Years good, and the ſecond and third Year, it is better than the firſt. The very ſame Method is to be obſerved in uſeing all other Herbs.

But if the forementioned way ſhould make the Grains ſo bitter, that Cattel will not eat them. Then obſerve the following Method, *viz.* Make of fine thin Canvas Baggs, both for your ſtrong Beer, Ale and ſmall Beer, and put ſuch a quantity of your Wormwood as you think fit into them, and when your ſeveral ſorts of Drink is Working in the Tun, then hang theſe Baggs in your Working Drink for three Hours, and then take them out; this being an approved way, which do impregnate or imbibe the fine airy Spirituous Vertues of the Wormwood into the Drink. The natural and common vertues of this Drink is, it warms and ſtrengthens the Stomack, fines the Blood, purgeth by Urine, Generates like pure Spirits, and Drink thus made, if not too ſtrong nor too great a quantity Drank, then it will prove a Friend both to the Eyes & Head. —as well as to the Stomach.

Healths Grand Preservative, OR THE *Womens best Doctor.*

CHAP. I.

Of the Nature and Operation of Brandy, Rumm, *and* Rack, *which of late years are become as common Drinks amongst many, as* Beer *and* Ale, *not only in* England, *but also in all the* West-Indies *where the* English *inhabit, and of the evil consequences that do attend the* Drinkers *thereof.*

BRandy, *Rumm, Rack,* and other distilled Spirits are all very pernicious and hurtful to the Health of the Body, if not sparingly taken on extraordinary occasions in a *Physical* way; for the Intention of all such Chymical Preparations, when first

Invented, was for *Medicinal* uſes, and not be uſed as *Common Drink*, as of late years indiſcreetly they are, to the Deſtruction of many thouſands, the frequent uſe of them contracting ſuch grievous and ſtubborn Diſeaſes, as for the moſt part are incurable.

1. All ſuch Spirits as are drawn by common *Diſtillation*, though thoſe cruel Sulphurous Fires, where the Air hath not its free egreſs and regreſs, at their *Volatile* Spirit and *Balſamick Body*, is as it were totally deſtroy'd: As for Example, take the beſt *Sack* (which is the Richeſt and moſt Cordial of all Wines, and hath the greateſt Body) put it into a Limbeck, or any other Furnace of the like nature, and draw it off, and you ſhall have nothing but a ſtrong harſh fiery Spirit or *Brandy*. The ſame you ſhall have if you diſtill *Sugar*, only it yields a ſtronger Spirit, for the more Balſamick the Body of any thing is, the ſtronger and fiercer is its Spirit, when that Balſamick Body, and the pure *Volatile* Spirits are deſtroyed or ſeparated from it. Now here you will ſee, that the *Volatile* Spirit and ſweet Cordial Qualities or Body, both in the *Sack* and

alſo in the *Sugar*, are deſtroyed, and there doth remain, as is ſaid before, only a fierce harſh *Brimſtony Spirit*, void of all the wholſome Qualities *Sack* and *Sugar* did contain; for the *Volatile* Spirit or *Tincture*, is the *Eſſential Life* of every thing, and its the maintainer of its *Colour*, *Smell* and *Taſte*. Now theſe pure Spirits will not endure any *violent Heat* or *harſh Fire*, but through the fiery heat, and want of the free Egreſs and Regreſs of the Air, they preſently become *Suffocated*, and then the ſweet Balſamick Body is turned ſour; for this ſweet Balſamick Body is the pleaſant Habitation of the *Volatile Spirit*, and this pure Spirit is the true *Life* of that Balſamick Body; they are inſeparable Companions, the one cannot ſubſiſt without the other; deſtroy either, and both die.

Therefore all ſuch Spirits ſo drawn, do loſe their Balſamick Body with all their Cordial Virtues and Tinctures, put what *Herbs* or *Liquors* you will into ſuch Furnaces, they are preſently Plundered of their natural *Colour*, and run off white, whereby it appears, that this *common way of Diſtillation* deſtroys

the pure Natural Virtues and Tincture, for from the Tincture proceeds all the Variety of Colours, both in *Vegetables*, *Minerals*, and *Animals*, so that such Spirits do only contain a harsh fierce fiery Nature, and for that Reason, if they be frequently Drunk, do *Prey* upon the Natural Heat, and by degrees weaken it, destroying the very Life of Nature, by way of Simile: for every *Like works upon its likeness*, whence it comes to pass, that in those who addict themselves to the drinking of these high Fiery or Brimstony Spirit, their Natural Heat grows cold and feeble, and their *Appetites* are weakened, they destoying the Power of the Digestive Faculty of the Stomach, so that many such People after Eating, are forced to Drink a *Dram* to help Concoction; all other Drinks proving too cold for them, which constrains them to continue *Sooping* of such Liquor; a sad *Remedy*, when we go about to help a mischief by encreasing the application of the same ill means which first occacioned it; for these wrathful Spirit, have awakened the *Central Heat*, which is the Root of Nature, that ought not to have been awakened

wakened or kindled, for if the *Central Heat* be ſtirred up by any unnatural Meats or Drinks, or other violence done to Nature, then preſently follows the Conſumption of the *Radical Moiſture*, and the pure Spirits and lively Tinctures become Suffocated, wherein conſiſts the Eſſential Life of Nature. And as in the before-mentioned Example, the pure Spirit and Balſamick Body in *Sack* will not endure theſe cruel harſh Sulphurous Fires, where the Air hath not its free Influence, but preſently becomes ſuffocated, or deſtroy'd, & the moſt *pleaſant ſweetneſs* thereof turned into a *Stink*, ſo neither will the Radical Spirits and pure Oyl in the Body, endure thoſe Sulphurous Flames, and fierce Spirits, without ſuſtaining the like prejudice; for that pure Vertue or Eſſential Principle, which the Lord in in the Creation endued every thing with (which is the true Life thereof,) will not endure any violent Motion or harſh Fire to touch them; eſpecially if the circulation of the Air be wanting, as it is in all ſuch Diſtillations, for theſe Spirits are are ſo pure and ſubtle, that when any Injury is offered to them, they either evaporate or become

ſuffocated; for this Eſſential Powder or pure Life, is the Moderator or Friendly Quality in all Minerals, Vegetables and Animals, which doth mix and qualifie the harſh Fiery *dark Principal*, and does allay and moderate the cruel harſh Nature of the *dark Fire*, as does plainly appear in all the fore-mentioned Liquors, and alſo in *Charcoal*, for before the *Sack*, or any Balſamick Liquor, was put in the Still and drawn off, theſe very ſame fiery harſh Sulphurous Spirits were eſſentially in the Wine, or whatever elſe it be, for it is the Root of Nature, and the Original to every Life, but being mixed or incorporated with the Balſamick Body and pure Spirit, the fiery fierce Sulphurous Spirit is thereby ſwallowed up, and as it were hid and moderated; for in what thing ſoever the pure Balſamick Body is predominant, there this dark furious Spirit is hid or captivated; an Example whereof we have in Sugar, where when the ſweet Balſamick Body is potent, there alſo this fiery Sulphurus Spirit is ſtrong, but not manifeſt; but as ſoon as this Eſſential Spirit and Balſamick Body are ſeparated or deſtroyed, this dark fiery

Brim-

Brimſtony Spirit appears in its own form, and becomes like a mad furious Devil in Nature, its cloathing being the *dark Fire*; for this Spirit hath loſt its *Sweet Water* or Friendly Life in its Separation, which before did qualifie its harſh fierce Fire, it alſo loſeth its pure *Colour*, or bright native *Shine*, becauſe the Eſſential Oyl is conſumed, in that Separation, ſo that there doth remain no true Life nor Light in it, but being ſet on Fire, its Flame is of a *dim Brimſtony colour*, which demonſtrates that the dark wrathful Properties of *Saturn* and *Mars*, and their fierce Fires are predominate in all ſuch Liquors or Spirits.

This is further manifeſt in *Charcoal* (as war hinted before) which is made of Wood, but in the making thereof the pure Oyl or ſweet Water, which is the Eſſential Life of the Wood, is ſuffocated or deſtroyed, for from that Friendly quality, the Wood had its bright *Shine* or *Flame*, which is of a benevolent refreſhing Operation: Now this pure Oyl or Balſamick Body, the Eſſential Life and Moderator of all harſh fiery dark Fumes or Qualities in the Wood, being ſuffocated or totally

destroyed in the making it, whereby the Original dark Sulphurous Fire becomes strong and raging, giving greater and stronger Heat than the Fire of Wood, but its Flame is not bright, clear, and refreshing as that of Wood, but it is of dim Brimstony colour, sending forth strong fulsome Fumes and Vapours very offensive to the pure Spirits and Health of those that are near it; for having lost its pure Spirits and Oyl of Life, in its making into *Charcoal*, there does only remain in it, the fierce dark Original Fire, an *untamable* devouring Spirit in Nature; for every Quality in Nature hath power only to kindle and awaken its likeness; therefore all such things as have lost their pure Spirits and Balsamick Body in the Separstion or Preparation, must needs endanger the Health, because they do awaken by Simile their own, or like Poysonous Properties in the Body; and if it were not so, a little Poyson taken into the Body, would not destroy the Life; but Poysons taken in, do by Simile joyn or incorporate themselves with the Internal Poyson or Destructive Principle in the Body, which before laid hid,

hid, or as a Man may say, was moderated or captivated by the sweet Body and pure Spirits, even as the fiery Spirits of Brandy are in *Sack* or *Sugar*; but so soon as the outward Poyson that is taken in, Incorporates it self with the inward Poyson in the Body, it does so powerfully strengthen and awaken it, that in a moment it overcomes the pure *Oyl of Life*, and the pure Spirits become suffocated, and then the Natural Life is at an end, for every Property in Nature (both in the evil and also in the good) does with highest diligence seek out its likeness, and wheresoever it findeth its Simile, there it joyns Forces, and mightily stirreth up its own Quality; which when it happens in the Evil Nature, as it does in *Brandy*, *Rumm*, *Rack*, and other *Distilled Liquors*, then it endangers the Health and Welfare of the Body.

Nor is it otherwise in all sorts of Food and other Drinks, if the pure Vertue thereof be separated or any way destroyed, for then forthwith the dark Brimstony Spirit is set at liberty, which before the Separation, the Balsamick Body and pure Spirits did qualifie and

hold Captive, that it could not manifest its self in its own Nature, but being separated from the good Properties and Friendly Principle, this dark fiery sulphurous Spirit, becomes of a furious Nature and Operation, endeavouring to bring all in Subjection to it self; therefore such Liquors or Spirits frequently taken, burn up the Radical Moisture and Natural Heat, and are greedy devourers of the *sweet Oyl* in the Body, whence proceeds *General Obstructions*, *Crude Windy Humours*, *Consumptions*, *unnatural Heats* and *Flushings*, *loss of Appetite*, *Reachings to Vomit*, and many other Disorders; and if those of the *Female Sex* take to drink such Spirits, as of late years they do too frequently, the Evils are doubled unto them.

2. In all the before-mentioned Spirits that have passed through those cruel harsh Fires where the Air hath not its free Egress and Regress, the pure Spirit and sweet Body is totally destroyed, which is the Root of *Motion* and *Fermentation*; therefore such Spirits will not Work or Ferment as all other Drinks and Liquors will, even water it self; but you may put what quantity of

Sugar

Sugar you will to *Brandy*, *Rumm*, or any other Distilled *Spirits*, they will continue a strong Fire, void of Motion or Fermentation; this doth further declare that all the good Principles and Vertues are destroyed by the Preparation, and that there remains only a strong fixed Fire, which has its Uses in Physick, as is mentioned before, but not otherwise.

3. Such Spirits being frequently drunk, do generate various Diseases, according to each Mans Nature and Constitution, and the Climate whether hot or cold, for they do powerfully Prey upon the Natural Heat, consuming the sweet Oyl and pure Spirits, for the Balsamick Body and pure Spirits of all such Liquors being destroyed, in the Preparation, they become an *Extream*, which Nature in her simplicity hates, and for this Cause such Liquors cannot Administer any *Proper* or *Agreeable* Nourishment to the Body, or to the pure Spirits; it cannot give what it hath not, it hath only Power to awaken the *Central Heat* or *Fire*, which ought not to have been kindled; and this it doth by a Sympathetical Operation, for all

Meats

Meats and Drinks have power in the Body to awaken and ſtrengthen their likeneſs; for this reaſon all Wiſe Men Skilled in the Myſteries of Nature, have commended ſimple Meats and Drinks, becauſe moſt ſuch things are as it were equal in their Parts, having no manifeſt Quality that does predominate violently over the other, but yet contains a ſufficient Nouriſhment for the Body, and alſo for the Spirit; for Meats and Drinks ought to be equal in their parts, the Spirit ought not to be ſeparated from the Body, nor the Body from the Spirit, but both ought to be Adminiſtred together; for the Body without the Spirit is of a groſs heavy dull or dead Nature, and the Spirit without the Body is too violent and fiery, but the Health of Mans Body and Mind, doth chiefly conſiſt in the equality of both; do not all Meats and Drinks wherein any Quality or Property of Nature is extream (whether it be in Vertue, or Harmfulneſs) if not ſparingly taken, certainly diſcompoſe the Harmony both of the Body and Mind? For every Quality begets its likeneſs, and ſo on the contrary; Concord and Harmony are main-

tain'd by their likeneſſes; if there be not a Sympathetical agreement between the Stomach and the Meats and Drinks, both in Quality and Quantity, the Unity and Concord of the Properties of Nature are immediately broken, whence proceeds various Diſeaſes according to the degrees of the Diſorder.

This every one ought to underſtand, or elſe they may unadviſedly lay heavier Burdens than Nature can bear; for moſt Diſeaſes are generated through ſurpluſage of Nouriſhment. For unto weak Heats there ought to be Adminiſtred a proportionable Food, but ſtronger Heats will admit of ſtronger Foods and greater quantity, which all Perſons might know, if they would but obſerve the Operation of their own Natures; for no Health nor Harmony can be continued where the parts do diſagree among themſelves. What Harmony can the moſt skilful Maſter of Muſick make, if the ſtrings of his Inſtruments be ſome too ſharp, and others too flat; even ſo it is in the Elements of the Body, and alſo in the Mind.

4. For Man is the moſt Beautiful and Perfecteſt of all God's Creation, and his Image,

Image, called by the Antients, the leſſer World; for in him is contained the true Nature and Properties of all Elements; Numbers, Weights, and Meaſures, therefore Man is both capable of, and and liable to receive all all Impreſſions, and to be influenced by all things he communicates with, or joyns himſelf unto, as all ſorts of Meats, Drinks, Imployments, Communications, and whatever elſe he ſuffers his Will or Deſires to enter into, the ſame things have power reſpectively to awaken their Similes, therefore all extreams are perilous to the Health: If Men and Women were but ſenſible of the danger, and terrible Diſeaſes that are contracted by the frequent eating and drinking of thoſe things that are unequal in themſelves, as *Brandy*, *Rumm* and other Spirituous Drinks and high prepared Foods, they would not ſo eagerly deſire them. Do not all or moſt that do accuſtome themſelves to ſuch things, quickly ſpoil their their Healths? Nature is Simple and Innocent, and the Simplicity thereof cannot be continued, but by Sobriety and Temperance in Meats and Drinks that are ſimple and harmleſs, which will

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not only gratifie Nature, but contribute both due and moist Nourishment, for beyond all lushious fat, compounded Dishes of the Richest Food, and Spirituous Drinks, as it appears by many hundreds of poor People, who are constrained by pure necessity, not by Wisdom, to live for the most part on simple Food and mean Drinks, their Labour hard, Cloathing thin, open Air, cold Houses, small Fires, hard Beds, standing on Earthen Floors; by all which means, they are not only preserv'd in better Health, but also enabled to endure Labour with more ease and pleasure, than the Intemperately Superfluous can lie a Bed, or sit by the Fire. O then how excellent are the ways of Temperance and Sobriety! They free the Body from pain, and the Mind from perturbations, sweetening all God's Blessings, and giving the opportunity of time, which being well employ'd, affords many benefits both to the Body and Mind; for what advantage is it if a Man possess the whole World, if his Body be full of pain through Intemperance, which for the most part, no less affecteth and indispoſeth the Mind.

5. *Brandy*,

5. *Brandy, Rumm*, and all ſtrong Spirituous Drinks are far more dangerous in hot Climates and Countries than they are in cold, and do ſooner there deſtroy the Health, though they be bad in both, except taken in a Phyſical way; I know this is contrary to the Vulgar Notion, but it is agreeable to Truth, Experience and Reaſon; for in hot Climates the Natural Heat is not ſo ſtrong by reaſon of the forcible Influences of the Sun, which do powerfully exhale the Radical Moiſture, open the Pores, and too violently evaporate the Spirits by continual Sweatings, which dulls the edge of the Appetite, weakening the Digeſtive Faculty of the Stomach, whereby the inclination to drink is increaſed, for which reaſon many deſire hot Spiritual Drinks, becauſe they find a preſent Refreſhment, for all ſuch Drinks do powerfully awaken the Internal Spirit by ſimile, and make Men quick, lively and brisk, during the time of their Operation, which is but for a moment, but afterwards they find themſelves heavy, dull, and indiſpoſed, and their Stomach feeble, cold, and raw, which does intice all that do accuſtom them-

themſelves to ſuch Drinks, *To take a Hare of the ſame Dog*, (as their Phraſe is) and ſo they drink more, and are continually the more weakened, for all ſuch fiery ſtrong Drinks do not only Prey on the Natural Spirits, but alſo too violently do evaporate them. The very ſame Operation have all ſtrong Drinks, as Wine and the like, if Temperance be wanting, but not ſo violently as the former. Therefore in hot Climates there ought to be double the Care and Temperance in Meats, Drinks and Exerciſes, as in Cold, of which the Natives of moſt hot Countries might be our Examples; for they do for the moſt part live very temperately, their Drink being generally Water, or Wine allay'd with Water, their Food mean, or more ſimple than ours, whereby they are better preſerv'd in Health; for the Conſtitutions of all People in hot Climates are weaker, or at leaſtwiſe not ſo able to endure great Meals of Food, and ſuperfluous drinking of ſtrong Drinks, as they are in cold. For cold Countries make Men hardy, ſtrong, and able to endure Intemperance, for which cauſe it is obſerved that moſt of the *Northern*

Climates

Climates are very Intemperate in drinking and eating, and in hot they are the contrary. And therefore our *Engliſh* are much Diſtemper'd, and many die when they Travel into the *Weſt* and *Eaſt Indies*, becauſe they take wrong meaſures, continuing the ſame diſorder and intemperance as they did in their own Country, or rather encreaſing it, which Nature cannot bear without manifeſt prejudice.

6. It is to be noted, that thoſe that do accuſtom themſelves to the frequent drinking of the forementioned fiery Spiritual Drinks in all the Plantations in the *Weſt Indies*, and alſo the common-eating of Salt-Fiſh and Fleſh, which are all great *Extreams*, do thereby become very obnoxious to the dry *Belly-ach*, or *Griping of the Guts*, *Dropſies* and the *Gout*, for all ſuch Food and Drink does violently ſtir up and conſume the Natural Heat and Moiſture, where the digeſtive Faculty of the Stomach is rendered unable to Concoct or make any perfect Separation, either of the Food or Drink, which oppreſſes the whole Body, whence are generated *Evil Juices* that fall into the Joynts, infeebling and

torturing

torturing them, and this is the Original of the *Gout* in other Complexions, these Disorders consume the Airy Flesh of the Bones, taking away their Natural Strength and Vigour, so that they languish away by degrees, and these you call *Consumptions*, in others for want of Heat and Moisture, the Excrement in the Bowels is contracted into so hard a Substance, that it cannot pass, and there is hardly a Medicine found that will cure it, this is that which the Learned call the *Iliacal Passion*, and the Vulgar, *The Plague in the Guts*, being one of the most tormenting Diseases in the World. And in other Bodies the *Central Heat* being wasted by such unfit Meats and Drinks, so that great part of the Food turns into a Flux of Humours, both Windy and Watry, which swell the lower parts of the Body, and this is the Generation of your *Dropsies*; but as God is always good, and his Hand-Maid Nature, an indulgent Mother, so they have as it were, chalk'd out the Means, and prescribed a Diet whereby these Diseases may be prevented, would Men but be so wise as to observe and follow it; for all hot Climates do furnish

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the Natives with wonderful Variety and Plenty of *Herbs* and *Fruits*, far exceeding cold Countries therein, both in quantity and quality; for in those hot Regions, the Sun hath greater power to prepare all such things: And if our *English* would but accustom themselves to such harmless natural simple Foods and moderate Drinks, the forementioned Distempers would hardly be known.

7. It is also to be noted, and much to be pitied, that of late years many *English* Women have betaken themselves to the drinking of *Brandy* and other Spirits, and have invented the *Black-Cherry-Brandy* which is in great esteem, so that she is no body that hath not a Bottle of it stand at her Elbow, or if ever so little Qualm or Disorder be on the Stomach, or perhaps meerly fancied, then away to the *Brandy-Bottle*; so that when such People come to be sick, which most of them are very subject unto, the Physicians do not know what to Administer, they having in their Health used themselves to such high fiery drinks, that their Cordials seem like Water to them: Besides, there are many fatal in-

inconveniencies attend the Female Sex, more than than the Male, in drinking such Drinks; most of which are not so proper to be publickly mentioned in this place, and therefore I shall forbear, but some I cannot but instance in; and though perhaps some Women too much addicted to the *Delights of the Bottle*, may be offended with me for telling them the Truth, and endeavouring to wean them from the *Beloved Dram*, yet to do them good, I shall venter the Hail-shot of their Tongues, and hope they will in time grow so wise, as not to indulge a foolish sottish humour, when it tends apparently to destroy, not only their own Healths, and shortning of their Lives, but likewise entails Diseases and Destruction on their poor Innocent Children; for it is not only against the Feminine Nature to drink strong Drinks, but also Destructive to the Generation of Mankind; it makes them Masculine and Robustick, filling them with Fury and Madness, and many other Indecencies, which are no less pernicious than shameful in a Woman. It also Distempers them by causing Fumes and Vapours to fly into the Head, generating

nerating Wind in abundance. Therefore the Wise Antients did account it a Crime for Women to drink strong Drink or Wine, tho' their Countries did afford Wine in abundance; and good reason they had, for the whole preservation of Mankind resides chiefly in the Temperance and Government of the Women; if they are Intemperate, the Radix of Men is corrupted; are we not like to have very *Fine*, *Hopeful*, *Healthy Children*, when the *Mother* by excessive Pampering her unweildy Carcass, has contracted more Diseases than an *Hospital*? Or when they are put out to some Drunken Nurse, that instead of affording them wholsome Natural Milk, Suckles them up with the unconcocted Dregs of that *Brandy* with which she daily overcharges her filthy Stomach?

The Nature of Women will not bear Excess in Meats and Drinks, as Mens will, without manifest danger to their Healths, and also to the Health of their Children; most Windy Diseases both in Women and Children, being caused by their Intemperance both in quantity and quality. They overcharging their Nature with Food containing too much Nourishment,

ment, and Drinks that are too ſtrong. This is chiefly obſervable amongſt Wanton Citizens and the Richer ſort of People, who pay dearly for the Lickeriſhneſs of their Palats, by the Diſeaſes that thence ariſe, they being much more Diſtempered than the Ordinary pains-taking People. I confeſs their are hardly any Women in the World ſo Intemperate and ſuch great Lovers of there Bellies as the *Engliſh*, nor is there any Nation more ſubject to Variety of Diſeaſes; and therefore they are afflicted with divers Diſtempers, which Women in other Countries know nothing of. And as our Children are generally weak, Peuling, Rickety, and Sickly, ſo the occaſion thereof is too evident, ſince they are almoſt made Gluttons from the very Cradle, their Mothers gorging and feeding them till they loath their Victuals, and often caſt it up again; and when they have been Cramming all day, the good Woman entertains her Goſſips with Stories, what a little Stomach her Child has, and that ſhe can get it to eat nothing, and *She wonders how it lives*, and indeed ſo ſhe may, but for a quite contrary reaſon, for this oppreſ-

ſing

fing Nature with Excefs in Youth, is not only the cauſe of the Death of many, but in others it ſows ſuch Seeds, and lays foundations for Diſtempers, that they can ſcarce out-grow them, alſo many Women out of the like fooliſh fondneſs, give their Children ſtrong Drink, which is very deſtructive to their Health.

Nor is it become unfrequent, for Women not only to drink *Brandy*, but alſo to ſmoak *Tobacco*; which two things have a great affinity, *Tobacco* being an Herb of *Mars*, and its Poyſonous fulſome attractive Nature from *Saturn*; the common uſe of it in Pipes is very injurious to all ſorts of People, but more eſpecially to the Female Sex, except it be taken very ſparingly in a Phyſical way, for ſome watery and windy Diſeaſes, but the uſual taking of it deſtroys the Phyſical Vertues and Operation thereof; only the daily Smoaking it may be profitable to Gluttons, and thoſe that Eat and Drink to Superfluity of Rich Food and ſtrong Drink, and live idle lives, for ſuch want Evacuations, but Exerciſe and Temperance were much better for their Health.

Tobacco

Tobacco and *Brandy* are certainly utter Enemies to Women, and alſo to their Children, for their Spirits and Balſamick Body, whence their true Life ſhines, is more volatile and tender than Mens, and their Natural Heat is not ſo ſtrong, for this cauſe Women cannot bear or endure any extreams, either in Meats, Drinks, or Exerciſes, without manifeſt danger to their Healths, they being generally more ſanguine than Men, and their Central Heat weaker, therefare all kind of inequality makes deeper Impreſſion on them, and they are ſooner moved to all kinds of Paſſions: for Women in their Radix are compounded more of the ſweet Friendly *Sanguine* Nature, their Dignification being chiefly from the Element of Water, but the Root of Mens Nature is from the ſtrong might of the Fire. And for the ſame cauſe Women are more Chaſte than Men, and of colder Natures, tho' many Men do believe the contrary, but they are greatly miſtaken in this particular, having no true underſtanding of Nature; they have judged thus hardly of Women, becauſe many of them are

ſo eaſily drawn into inconveniencies by the pretended Friendſhip of Men, but I do affirm, that their being ſo eaſily overcome, is not from their unchaſte deſires, but chiefly from their Friendly Courteous Effeminate Natures, being of a yielding Temper, which is eſſentially in the Root of their Lives, and when a Man has once awakened in them the *Love-ſtring*, which is quickly done, he may command them as he pleaſes; now finding them comply, they imagine that of them which they find in themſelves: Not but that ſome Women are as unchaſte as Men; but then ſuch, through the Power of their depraved Free-Wills and Wanton Imaginations, have forced Nature out of her ſimple Innocent ways, compelling her often to do that which ſhe perfectly loaths.

The wiſe Antients underſtanding this Nature and Conſtitution of Women, and conſidering that the whole welfare and health of Mankind depended chiefly on their Temperance and Diſcreet Conduct, did therefore direct them to an higher degree of Temperance, and

thought

thought it requiſite, and ſo abſolutely neceſſary, that both the drink alotted for Women in moſt Countries, was, and is to this day *pure Water*, and their Food as Innocent and Natural; they eat Fleſh ſparingly, living much on raw and boiled Herbs, Fruits and Greens, which is a moſt ſublime Diet. And by this means their Women and Children are not afflicted with ſuch a number of cruel Diſeaſes. There is no Country in the World where their Children and young People are ſo generally ſubject to the Small Pox, Kings-Evil, Joynt-Aches, and many Leperous and languiſhing Diſeaſes; how many of them yearly die with Convulſions and Windy Diſtempers, which generally they receive from their Mothers? How many Miſeries and aking Hearts do Women endure with their ſickly Children? And what Women are free from Vapors and Windy Diſeaſes, Fainting Fits, weak Joynts and Backs, their Blood corrupted, breaking out in ſmall ſpots in the Fleſh of ſeveral colours, their Stomach cold, and their Natural heat not able to digeſt their Food with-

out a Dram, &c? For all which Evils, there is no Remedy so long as our Women do continue the frequent Eating of fat gross Flesh (without Herbs) and other sweet high prepared Food, and drinking strong Liquors, as *Brandy*, &c. and taking *Tobacco*; for these things do continually heat the whole Body, thereby awakening the Central heat, which is very injurious to Women, for it presently sends Fumes and Vapours into the Head, and the fierce Fires with venemous Particles do penetrate the whole Body, drying up, and consuming the pleasant, moist, cool, airy Vapours, suffocating the pure Spirits, which otherwise would repleniſh the whole Body and sharpen the Appetite; it also dulls the Senses, and possesses the Blood with a sharp fretting humour, and hinders its free Circulation, causing the pure natural Spirits, whose habitation is in the Blood, to become impure, whence arises a general indisposition over the whole Body. Therefore all that love their own Health, or the good of their Children, ought to refrain such hurtful Food, and learn to know; that *Brandy*, *Tobacco*, and all such things, are to be taken sparingly

ſparingly, and no otherwiſe than as People take Phyſick.

CAAP. II.

Of Fleſh, *and its Operation in the Body, and alſo on the Senſes. That the continual eating thereof, without the due diſtinction of proper Times and Seaſons, does darken the Spirits, and diſtempers Nature. Likewiſe of the Exellency of Herbs, Fruits, and their inward Operation on the Body and Mind.*

THE eating of Fleſh was not allowed or practiſed in the firſt and purer Ages, when Men gave themſelves to the Study of Wiſdom, *viz.* To the Knowledge of themſelves, and were partakers of God's Secrets in Divine and Humane things, and enjoy'd Health and long Life, drawn out to the Age of many hundred years. For thus

the Holy Scripiure tells us, *Gen.* 1. *The Lord ſaid, Behold! I have given to you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree in which is the Fruit of a Tree yielding Seed, to you it ſhall be for Meat.* And in another place it is ſaid, *Fleſh with the Blood thereof, you ſhall not eat.* It is not ſaid, That the Lord made all Creatures for Man to eat, as I have heard many affirm, but he made them for his own Glory and Eternal Honour, and for the manifeſtation of his Wonders, and that Men ſhould have Dominion over all Creatures and Created things, which Man hath loſt by ſuffering his deſires and imaginations to enter into the *Beſtial Nature*, which does by degrees captivate the Noble parts in Men. But the Wiſe Ancients for divers Ages of the World, did know but little of the variety of Fleſh and ſtrong Drinks, or of compounded Diſhes of twenty ſorts of things, moſt of them of diſagreeing Natures: No, their Food was ſimple and natural, eaſie to be procured without oppreſſion to themſelves, or to any of God's Creatures, as Herbs, Fruits and Grains, and pure Water for drink, which things are

endued

endued with a moſt ſimple Nature and Operation, which neither dulleth the Head by Fumes, nor ſtupifies the Senſes by Surpluſage of Nouriſhment, but being well prepared, and eaten moderately, do nouriſh by way of Simile its like qualities in the Body, being of lighter digeſtion, and of a more Airy Operation than Fleſh, being alſo void of all Inclinations, Senſes, or Paſſions of Love or Hate, whoſe Original is more clean and nearer the Unity in Nature; therefore the Philoſophical Antients in former Ages, incouraged the eating of Herbs, Fruits and Grains, but on the contrary, made Laws againſt the common eating of Fleſh without diſtinction. The Great and moſt Illuminated Prophet *Moſes* did not admit the *Children of Iſrael* to eat any Fleſh during their forty years March through the Wilderneſs: 'Tis true, when the People did Murmur, the Lord being provoked, gave them Fleſh in his Wrath, and afterwards when they were admitted to eat Fleſh, it was with ſuch diſtinctions, and with ſo many circumſtances as could not be performed, but by abundance of labour and trouble, and other inconve-

niencies, by which Laws and Obſervations many of God's Creatures became of little or no uſe in the Creation, as Swine and the like, if indeed they had only been made for Men to eat. But the Lord never commanded his People in any Age to abſtain from any thing, but it was always for their preſervation; for Abſtinence, Cleanneſs, and Sobriety in Meats, Drinks, Exerciſes, and Communications, do work wonderful Effects, and have a Sympathetical Operation both in the Body and Senſes, rendering the Obſervers thereof Healthful, with brisk powerful Spirits, watchful, prudent, of good forecaſt, able to give Council, and for matters of Learning, they do eaſily grow to an Excellency in the knowledge of themſelves, and in all other things whereunto they do apply themſelves. And as for Prayers, Meditations and Contemplations, they do perform them with great Facility, Pleaſure and Spiritual delight, being always freſh in their Minds, and free from Diſeaſes in their Bodies.

By this way of Sobriety, Cleanneſs and Temeperance, many of the Antients

tients became admirable both in Divine and Humane Wiſdom; 'tis well known how Scrupulouſly the *Pythagoreans* (one of the moſt Learned and Myſterious of all the Sects of Gentile Philoſophers) abſtained from Fleſh. The Divine Writer and great Prophet *Moſes*, teſtifies that God made Man in his own Image; and that he ſhould have Dominion over all things or Creatures, not that he ſhould eat all things, or hurt himſelf by devouring them, nor ſuffer his deſires to enter into them, nor theirs into him, for Man is a Prince in this World, and in him is contained the true Nature of all the inferior Creatures; for if it were not ſo, he could not be their Prince, nor be ſuſtained by them. And tho' Man was made greater than other Creature that is viſible, and to be Lord over all, yet nevertheleſs he having a Simile with the Nature of all things, is thereby rendered capable to be wrought on by every inferior thing he ſhall ſuffer his deſires to enter into, and by degrees he is liable to become captivated unto that thing, be it either good or or evil; for every like (as I told you before) works on and

awakens its likeneſs; This was the reaſon why *Moſes* commanded that unclean Beaſts ſhould not be eaten, that the Humane Nature might not mix or incorporate in it ſelf the Beaſtial qualities; for every indvidual Man has eſſentially in him the true Natures and Eſſences of all the Beaſts of the Field, and Fiſhes of the Sea, as alſo of all Herbs and Fruits, Stones and Minerals, and whaſoever elſe can be thought of; for if this were not ſo, then Man would not be ſubject to be wrought on by all, neitheir would the various ſorts of Food agree with him or nouriſh him.

The wiſe Antients underſtanding this, and that every thing had power to attract unto it ſelf ſuch matter out of all things, as is capable to nouriſh its own Body, therefore in thoſe days the eating of Fleſh was not in ſuch Reputation as of late years it hath been; eſpecially as it is in *England*, who do make it their chief Food; all Vegetables and Fruits being in themſelves of a clean ſimple Nature and Operation, which being well prepared and temperately eaten, have only power to waken

ken their Similies in the Body and Senſes as aforeſaid. But on the contrary, all Beaſts, eſpecially unclean Beaſts, are endued with all kind of Beaſtial Paſſions, as Anger, Revenge, Covetouſneſs, Love and Hate, which Diſpoſitions and Paſſions of the Fleſh, but eſpecially the Blood, doth retain after ſuch Animals are killed; and for that reaſon it was, that the Blood of all ſorts of Beaſts was ſo ſtrictly forbidden, for the eſſential Spirits dwell in the Blood, and in the Blood and Spirits lie hid all the Diſpoſitions and Inclinations the Creature was endued withal, and therefore all ſorts of Fleſh that were permitted to be eaten, were to be well purged from the Blood. And alſo this ſame Blood was either to be conſumed by Fire, or an hole made in the Earth and the Blood caſt into it and covered, that the wrathful Spirits and Vapours thereof might not defile the Air, which is continually breathed into our Bodies; for when any Creature is killed, the great pain and agony they endure, does ſo powerfully awaken the Center of the wrathful Fire, and alſo the internal Poyſons which are the Root of every Life, that the ſaid fierce

Poy-

Poyſonous Spirits ſeize the Blood on their right Fountain of Preſervation, ſo that the Blood does not only contain all the Natural Diſpoſitions, Paſſions and Inclinations, but alſo the awakened Poyſons and irritated Spirits which were violently ſtirred up by Death's ſtroke. For when the Natural Life is in danger (the continuation of which is ſo ſweet unto all Creatures, and they do ſo unwillingly part with it, eſpecially when the Creature is in perfect health, and ſtrength) what a ſtrange fear and dread muſt needs attend the Creature in this condition? And how ſtrongly and violently are all the Centers and Powers of Nature ſtirred up? And then are awakened the revengful Spirits, which do contain the Blood, for that is their Habitation, which in this Agonous condition does often ſpread it ſelf through the whole Body, and makes the Fleſh look red, but this is generally drawn back again by the drawing away of the Blood where the wound is made. Now if this Blood be expoſed to the open Air, theſe fiery dark wrathful Spirits do by degrees evaporate and incorporate themſelves with the Air, and ſo defiles it, and renders it pernicious.

The

The very ſame is to be underſtood in all other Uncleanneſſes; and theſe are the chief Reaſons why the Prophet *Moſes* commanded the Blood either to be *burnt on the Altar*, or *buried in the Earth*, tho' there doth remain ſomewhat more to be ſaid, why he commanded the Blood to be conſumed on the Altar by Fire, which I ſhall forbear, and ſpeak of it in its proper place; for thoſe fiery wrathful Spirits that do evaporate themſelves into the Air, being continually breathed into the Body by ſuch People as do communicate near ſuch places, as Slaughter-Houſes, and the like, and more eſpecially thoſe that are of killing Imployments, thoſe awakened wrathful Spirits do enter them, and powerfully incorporate themſelves with their Similies; for this cauſe all Butchers and others, that do uſe ſuch Trades, are more fierce and cruel, ſooner moved to Wrath than others; killing is as eaſie and familar to them as Plowing the Land is to the Husbandman; and in a word, they are far more inclined to violence than Men of other Imployments are.

The

The ſame is to be underſtood in all other Trades, and alſo in Communications, as thoſe that are brought up and have their Converſations amongſt Horſes, are not moſt of them Robuſtick, Proud, Bold and Surly, like the Creatures they Communicate with; the ſame is likewiſe to be underſtood in many other hard working rough Trades and Imployments; are not moſt of them raſh, head-ſtrong, ſcarce endued with common Humanity? There is nothing ſo good, or ſo bad, but Man is capable of being captivated to it; from this ground it is that weak Inclinations, that a Man in himſelf is hardly ſenſible of, may either by Imployments or Communications be made ſtrong, which is one Reaſon why Mens Inclinations and their Love and Hate alters and changes, according to time, place, buſineſs, and communication, as ſome Men have declared, that they did not fear being overcome with Drink, Women, or the like Evils, becauſe at that time they found no Inclinations to ſuch things, nevertheleſs, Time, Opportunity, Communications, and other Circumſtances concurring, many of them have

have been overcome by those Vices they so little stood in fear of, though also Astrologick Configurations, and Influences have a share in altering and changing Mens Inclinations, and more especially when other causes concur: For this cause the most prudent in all Ages have advised all Men to avoid evil occasions, and the Apostle *Paul* saith, *That Evil Communication corrupts good Manners*, the truth of which no Man will or can deny. Now if Imployments, Communications, Labours, Words, and all kind of outward business, have so great power of changing and altering Dispositions and Inclinations, increasing them, and the contrary, how can we imagine but Meats and Drinks received into the Body, will have the same or greater Power and Operation, as those that feed much on unclean Flesh, as on Swine, and that have their Conversation amongst Animals, are not many of them much like those Creatures, of sottish, dull, heavy, sordid Dispositions, yet subtle and cunning in a Bestial way? And on the contrary, those that drink Wine, and feed on the highest Food, have not they

Spirits

Spirits accordingly? Alſo thoſe whoſe Converſation is amongſt Men, as Citizens and Merchants; have they not higher and greater Spirits, being more tractable and humane, fair and ingenious in all their Dealings, and Converſations? For all things have ſympathetical Operation, whether it be Imployments, Meats, Drinks or Communications, every thing does ſecretly awaken its like property, which do often captivate the Spirit of a Man before he is ſenſible of it, being ignorant of the Nature and ſympathetical Operation all things have with his own Nature. 'Tis true, moſt Men believe that evil Company corrupts Manner, and will acknowledge that ſome ſorts of Imployments do by degrees diſpoſe People to Inhumanity, Violence and Cruelty; but if you tell them there is the ſame poſſibility and greater in Meats, to vary not only Mens Bodies, but alſo their Inclinations and Minds, they ſhall laugh at it as a ridiculous Dream, though in Truth it is a moſt certain Truth, and daily Experience (if we would but hear her Voice) bears Witneſs unto it. Why did *Moſes* prohibit his People the

eating

eating of Swines Fleſh, ſeeing Swine are not ſerviceable unto Mankind any other way, but by being killed and eaten; and beſides, a Swine is a Creature, that being well ordered, becomes as wholeſome Nouriſhment, as ſome other Animals that are counted clean, though there is ſomewhat to be ſaid againſt the groſſneſs of that ſort of Fleſh; but the chief thing the Spirit of God in that great Prophet regarded, was, no doubt, the Spirit of that Creature whoſe original and predominant quality ſtands in the dark wrath of Nature, which is manifeſted by their ſhapes, cries, and tones, which Spirit the humane Nature ought not to joyn it ſelf unto, leſt it partakes of its Nature. Every thing having power to joyn its ſelf with its likeneſs, and to ſtrengthen its own property, Doth not Wine and ſtrong Drink precipitate Men into Fury and Madneſs by Simile? That is, the Spirits in Wine do incorporate themſelves with the natural Spirits, and violently awaken them, making them burn too fierce, which ſets Nature into a Rage, awakening the Central Spirits till all parts of the Body burn like Fire, till the Oyl be

consumed, and Nature begins to languish, becoming dull, heavy, and stupid. The very same Operation have all Food in the Body, and on the Spirits and Senses, but more slowly and hidden; for great meals of Food makes dull when first eaten, for all the time Nature is a digesting, and making separation, (which is four, five, or six hours a doing) and then Nature begins to be brisk and lightsome; for what the Stomach and Natural Heat do perform, as to Fermentation and Separation with the Food, is done to Natures Hand by Art in all sorts of strong Drinks; therefore all such fermented strong Drinks have a present Operation, but let Drink be ever so strong, if it have not passed through Fermentation and Separation, it will lie heavy on the Stomach, and send dark and dulling fumes into the Head, if a quantity be drunk: Therefore great Meals of strong rich Food, do endanger the Health more than proportionable drinking of strong Drinks, especially in hot Countries, and in Summer time in colder Climates. That Dispositions and Inclinations are chang'd and alter'd by Food,

Food, may further appear in all or moſt unclean Creatures, are they not made much fiercer, if raw fleſh and blood be given them, their wrathful unclean Nature being thereby enraged and made ſtronger? And is not the very fleſh of thoſe Creatures Men feed on, altered either for the better or worſe, according to the nature of their Food; what a vaſt difference ſhall there be as to the goodneſs or badneſs, wholeſomneſs, or unwholeſomeneſs of the Milk of the very ſame Cow, when ſhe feeds upon freſh delicate Graſs, Herbs, and Flowers, and when ſhe is kept on courſe Brewers Grains, or the like? The Elements of Man's Body and natural Spirits are compounded of the ſame matter as other Creatures are, and in reſpects, ſubject to the ſame or like alterations; only the Holy Light and Grace of God, which enlighteneth every Man that cometh into the World, if obeyed, is ſufficient to ſubdue moſt natural Inclinations, and to keep them within the bounds of Temperance; indeed this Gift is the only power by which a Man may overcome the Evil and deny himſelf.

2. *Fleſh* is not ſo clean a Food as Herbs, Seeds and Fruits, for all ſorts of Animals are ſubject to various Paſſions, but on the contrary, all or moſt Vegetables have a more ſimple and innocent Original, therefore their Operation on the Body and Senſes is as ſimple, having no power to awaken any property in the Body, but what is like themſelves. Furthermore we ſee that no Creatures that are clean will eat *Fleſh*, except they be taught it, and brought to it by degrees; on the other ſide, all ſuch Animals as naturally will eat *Fleſh*, are by all means counted unclean, as Dogs, Cats, Bears, Wolves, Foxes, and many others, both in the Sea and Land, and moſt Men will avoid the eating of ſuch Creatures, as being unclean in the Root of their Natures. Therefore they deſire ſuch Food as hath affinity with them, for every Creature rejoyceth in its likeneſs. The Prophet *Moſes* well underſtood this, when he commanded that unclean Creatures and Blood ſhould not be eaten, becauſe the Blood (as is mentioned before) doth not only contain the Spirits, but the very Humour, Diſpoſitions and Inclinations

of

of the Creature, therefore it was to be killed and dreſſed after ſuch a manner, by which the Blood and ſuperfluous matter was extinguiſhed, and if *Fleſh* ſhould now be prepared after their way, we ſhould not account it to have half the Vertue as it hath in our way of preparation. Indeed the way of killing and preparing of *Fleſh* and *Fiſh*, that the Law-giver preſcribed to his People, was to cleanſe the *Fleſh* from all Blood in which ſtand the Spirits, and all the Diſpoſitions and Inclinations of the Creature lie hid. By this means the Uniting of the Beſtial Nature with the Human, was in a great meaſure prevented; and for no other reaſon all unclean Beaſts, Fowls and Fiſhes were ſo ſeverely forbidden. All Created things have but one only Ground and Original. Every particular Creature contains the true Nature and Properties of the whole, only the qualities are in ſeveral degrees, one having one quality ſtrong, and another the Center, For in every Creature one of the forms or properties do carry the upward Dominion, and other qualities lye as it were hid, but ſome times do manifeſt themſelves, but that property

property which is weakeſt may be awakened and made ſtrong by its Simile, as often comes to paſs.

From this very ground proceeds all Sympathy and Antipathy, Concord and Diſcord in this World. For all thoſe whoſe predominate qualities ſtand neareſt, and have affinity to each other, ſuch are friendly one to another, but thoſe whoſe predominate Properties have Antipathy each to other, ſuch ſlight one another, and if the Grace and Holy Light of God do not reſtrain them, they are very apt to ſpeak Evil and Backbite one another. The ſame is to be underſtood in the Divine Principle of God's Love, thoſe that through the Bleſſing and Favour of the Lord have, have obtained the Holy Gifts of the Spirit, be it more or leſs, all ſuch People have affinity and bear good will each to other; except the falſe Prophet's Opinion get in amongſt them, which is a Ravening Wolf. Every thing rejoyceth in its likeneſs, and the contrary in its death, therefore it is highly convenient, for every man to conſider the Variety and the Poſſibility of its own Nature, and that in himſelf is contained the true

Nature

Nature of every thing in the viſible and inviſible World, and that he bears a Simile with all things, and is both capable and liable to be drawn either to Vice or Vertue by every thing he joyns himſelf to, whether Meats, Drinks, Communications, or whatever elſe a Man ſuffers his Will or Deſires to run out after, or enter into, the ſame thing hath power to awaken its likeneſs, and for this cauſe all the Wiſe Men and Prophets have adviſed to Cleanneſs and Sobriety, and to the reading of Good Mens Books, which do ſtir up the good Faculties in the Soul, for all Books do bear the Image and Spirits of him that wrote them, and ſo by Simile do awaken the like Spirit and Deſire; and ſo on the contrary, if young or old give themſelves to the reading of Plays or Books of Romances, they will powerfully awaken by Simile the vain wanton Nature, which before lay as it were hid: Therefore it was ſaid in the *Revelations*, *Come out from amongſt them, and be ye ſeparated, leſt you partake of their Evils.*

3. The Reaſon why moſt People love and ſo much deſire Fleſh more than either

ther Herbs, Fruits or Grains, is not becauſe it doth afford either better Nouriſhment, or is pleaſanter to the Pallate or Stomach, but it chiefly is becauſe Man is departed in his Mind and deſires from the innocent ways of God and Nature, and through his Free-will hath awakened the dark wrathful powers in himſelf, which have more Affinity with the Beaſtial Nature, than with Herbs or Fruits: For the Beaſts are endued with the very ſame Paſſions in all reſpects as Men; if it had not been ſo, the Commandment had not been ſo ſtrict againſt eating of Fleſh; for the Radix of Beaſts and Men have a greater Affinity: And the more ignorant and ſottiſh People are, the more they deſire to eat Fleſh, and the more Fleſh they eat, the more Sottiſh, Ignorant, and Brutiſh they become. Alſo, the more the dark poyſonous Wrath of God and Nature is ſtirred up, and the more it does predominate in Man, the more doth Man deſire Food that hath a proportionable Nature. From this very ground it is that ſome ſorts of Creatures eſteem'd Unclean (whoſe predominant quality ſtands in the Wrath of Nature) do ſo

much

much desire unclean Food, because it hath unity with their Natures; the very same is to be understood of those Creatures which we call clean, they do as much on the contrary desire clean Food, *viz.* Fruits and Herb, because such things have the neareſt Affinity with their Natures; and if Men had not departed from the Innocent ways of God and Nature, and suffer their Wills to enter into the Wrath and Beastial Nature, they would not so much desire Flesh; for Flesh cannot be eaten without violence done to Nature, for the Lives of all Beasts are as sweet to them, and they as much desire to continue them, as Men do, and as unwillingly part with them. And the Groanings of these Creatures that suffer Oppression and Pain, do awaken the Wrath in them that do it, which is a certain Retaliation or Reward; for all kind of Cruelty does stir up and awaken the Wrath of God in Nature. and so on the contrary, all Love and Concord does powerfully beget its likeness.

Doth not every evil word, which does proceed and is formed from the *Principle of Wrath* and *Passion*, carry the power

of its Principle with it, and awaken its Simile in those to whom such words are directed? On the contrary, do not soft and pleasant words pacifie Wrath by awakening their Simile? Every Principle and Property in Nature must have its own Food, or else it loseth its Power and Strength. Mens coveting to eat so much Flesh, is too plain a sign, that they are departed from that Innocent and Simple Life for which they were made, and entered into the contrary; for if the Wrath of God in Nature were not awakened beyond its proper degree, and did not predominate over the Simple Innocent Life, then People would no more desire Flesh than our Holy Ancestors in the first Ages of the World. It is a token we are in *Ægypt*, when we hanker so much after the *Flesh pots*. As long as Men were partakers of, and followers of the true knowledge of God's Works, and lived in the simple path of Nature, which led to Health and long Life, Herbs and Fruits were in as great esteem as *Flesh* is now: It was a shame in former Ages, for a Man to be seen to buy *Flesh*, or to have carried it openly

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in the Streets of Cities, but now the beſt Citizens count it the contrary, and make nothing to go openly to the *Fleſh-Markets* in their Pluſh-Coats, and load a Porter two or three time a Week, with the Spoils of their Slaughtered Fellow-creatures; and if a Man comes to their Houſes after Dinner, there he may behold a very unpleaſant ſight, *viz.* Greaſy-Platters, Bloody-Bones, and pieces of fat fleſh lie up and down the Kitchin, thereby rendered next door to a Slaughter-Houſe. And this Trade is drove every day in the Week, but more eſpecially on the day they call their Sabbath, tho' in truth they do not make it ſo, but rather a day of *Feaſting*, a day wherein they bury the dead Bodies of Slaughtered Beaſts, and a day on which our *Engliſh* Belly-Slaves and Gluttons, make their Servants do more work than any other day of the Week, as to dreſſing of *Food*. And day likewiſe whereon moſt People Cloath themſelves in all their Bravery, and the Women go to Church to take notice who has the fineſt Cloathes and the neweſt faſhions, *&c.* but why do I blame the Women, the Men have

been the occasion of all this and much more.

If those of each Sex did hearken to the Voice of God and Nature, they would forsake such sinful Vanities, and not thus seek *Death in the Error of their Lives*; I have drawn the Curtain, and given them a brief view of Natures *School*, wherein the *Sons of Wisdom* learn to obey her Dictates, and by their prudent Conduct and Temperance, avoid those many torturing Diseases of Body, and distracting perturbations of Mind, to which the rest of the World necessarily enslave themselves by their perverse folly. What I have delivered, is the very Doctrine of Nature, approved by Religion, justified by Reason, and confirmed by Experience: Those that wilfully slight so many Monitors, will scarce deserve Pity in their Misery.

CHAP.

CHAP. III.

I. *Of Cleanneſs in Food.*

WHat is more profitable for all Lovers of Health and Wiſdom, than Food that is Radically Clean? And as Bread hath deſervedly the firſt place, together with Herbs, and various ſorts of excellent Fruits; ſo the next is Milk, which of it ſelf is a brave, mild, and moſt friendly Food to Nature, very fit and profitable for all Ages and Complexions; and if it do not agree with ſome People, it is becauſe their Stomachs are made ſharp and ſowred by ſuperfluity of dainty Food, and the continual uſe of ſtrong Drink. Alſo Milk being altered, it makes many ſorts of wholeſom healthy Food. Next to theſe, are various ſorts of Fleſh, which being killed in their proper Times and Seaſons, and when they are free from their Uncleanneſſes, Surfeits, and other Inconveniences, which moſt Beaſts are ſubject to; and if care be taken alſo

that they be well and moderately ſeaſoned with Salt, and boyled in plenty of River or Spring-water (which is the beſt of all Waters, except Rain-water) they become wholeſom Nouriſhment. For, River-water hath the advantage of running through various ſorts of Earth, by which it ſucks into it ſelf a fat, oyly, and ſaline Quality, which the Surface of the Earth does plentifully afford; which alſo is the cauſe of all Vegitation, and the lovely Green Colour, which all Vegetables are cloth'd with, does ariſe from this Saline Quality. For theſe Reaſons, River-water will Brew, Boil, and Waſh, and it is more profitable in all Uſes in Houſwifery, than Spring or Pump-water, and far wholeſomer for Men and Beaſts to drink. Alſo your Veſſel in which your Food is boiled, ought to be uncovered all the time it boils; for if the Air have not its free egreſs and regreſs, the pure Spirits in the Food become as it were ſuffocated, and then the Food ſo prepared becomes dull and heavy; for the Air is the Eſſential Life of the Spirit; and all Food that hath not plenty of Water, and the free Influences of the Air, in its Preparation,

on, does certainly loſe its natural Colour, with the pure Smell and Taſte: For if thoſe three Qualities be not preſerved in all Preparations of Food, then the genuine Vertue and lively Tinctures are in part loſt. The ſame is to be obſerved in all Phyſical Operations. And if the above-mentioned Order be not obſerved, then the Food is not ſo pleaſant to the Palate, nor ſo eaſie of Concoction; it lies heavy in the Stomach, dulling and ſtupifying the Senſes; it generates a groſs Nouriſhment, and bad Blood, whence does proceed many Diſeaſes: Whereas if the above-mentioned Rules be obſerved, and your Fire quick, that your Food do not ſtand ſtill, or ceaſe from boiling, till it be ſufficiently done, the Effects are contrary. It is alſo much better the Food ſhould be a little under-prepared, than too much: For when the groſs phlegmatick Body of any Food is by Preparation digeſted, then preſently the lively ſpirituous Quality is ſet at liberty, whence does proceed a moſt pleaſant Smell and Taſte; which pleaſant Quality, before the Preparation, lay hid or captivated in the Body of Phlegm; but ſo ſoon as this

Phlegmatick Body is in part destroyed, the Spirit becomes Volatile; and then, if the Preparation be continued, those pure Spirits do either become suffocated, or evaporate; and then the sweet Balsamick Body turns as it were sowr. For these Reasons, all sorts of Food, either over-prepared, or twice prepared, are of a strong fulsome taste and smell; as all Meats heat again, and also Pottages, and all such things, do obstruct Nature, and generate many Diseases. But if the forementioned Rules be observed, the Food so prepared is not only more pleasant to the Palate, but far lighter of Digestion, and breeds better Blood. For that Universal Distemper (the *Scurvy*) which reigns so much in *England*, is chiefly caused by Food ill prepared, and the eating of too much Flesh, and Fat things, especially in the improper Seasons of the Year, *viz.* from *July* to the last of *November*. In this Season the Sun, which is the true Life and Power of all things, declines; and all sorts of Herbage, which is the Food of all Beasts that are generally eaten, doth the same: The Grass all this Season is fraught with a gross

Phleg-

Phlegmatick Matter; besides, it is a fainty hot time; the Air, which is the Cherishing Life of all things, is more gross, and full of Humidity, than all other times of the Year; the Spirits of all sorts of Creatures are also weak, and on any Accidents are quickly wounded, or evaporated, more especially those Beasts that come from remote Parts to great Cities. Besides, it is then the principal time of their Generating, which renders them unclean. Are not the People tenfold as sickly in this Season, and double the number die, than they do at other times? Also you may observe, That the Rots amongst Sheep, and Murrains that attend other Beasts, are all or most of them in this Season: Therefore all sorts of People ought to be more careful of their Health, both in Exercises, Meats, and Drink, that they do not exceed either in quantity, nor eat things that are improper in quality. This is the time that all Shepherds, and also those that are Drivers of Horses, and indeed all that have the Government of Cattel, ought to have and use double the Prudence in the Management of them, than at other Sea-

ſons of the Year, as I have more largely diſcourſed in a ſmall Treatiſe, of the Preſervation of Sheep from the Rot, and Horſes from Surfeits.

There are three Marks by which every one may know whether the Fleſh be good: The firſt is by its pure White and briſk Red Colour, when Raw. The ſecond is by its continuing its firmneſs, being plump or ſwelled when boiled, having a briſk and lively Taſte, and that after eating it feels eaſie and pleaſant in the Stomach. The third is, by its taking Salt well; for if your Fleſh be free from Heat and Surfeits, and not over-fed, which charges the Body with groſs Phlegm; as alſo if it be not kept longer after it is killed (as indeed it ought not) than it be thought to be cold, before it is ſalted; all ſuch Fleſh will take Salt greedily, and it will not only keep longer from Putrifaction, but it will eat much ſweeter, and breed better Nouriſhment. For, if any ſort of Cattel be over-fed, ſurfeited, or any other Inconveniency attends them, and they be killed before they have recovered themſelves of thoſe Injuries; or if it be in *Auguſt*, *September*, or *October*, this

Fleſh

Fleſh will not take Salt ſo well as the former, neither will the Salt preſerve it half ſo long from Corruption. Alſo, as it is before-mentioned, if Fleſh be kept too long after it be killed, ſuch Fleſh will not receive Salt into it, as other will, which is ſalted as ſoon as it is cold: For by keeping it does certainly loſe its pure Spirituous Quality, ſo that the Body becomes heavy, groſs, and dull. Does not the Life and Spirits of moſt ſorts of Food waſte and evaporate by keeping, if there be not a proper way of Preſervation uſed? If Fleſh, by any Inconveniences, have loſt its pure lively Spirits and Vertue, Salt then hath no power to preſerve ſuch Fleſh from Putrifaction: For Salt cannot preſerve the Body from Corruption, but by vertue of the pure ſubtil Spirits, which are a pleaſant Habitation for the Salt to incorporate it ſelf with: For Salt will not preſerve Fleſh from Putrifaction, any longer than the Vertue and Power of the Spirit does continue, as it does appear by all ſalted Fleſh and Fiſh: For through length of time the Spirits become either ſuffocated, or evaporated, and then it preſently falls into Putri-

faction:

faction: And yet this same Flesh does still continue Salt; for Salt does not destroy and purge the Flesh from its Corruption, but incorporates it self with the Essential Spirits, and those two do as it were tye or hold the corrupt part Captive, till the Spirit and Life of the Flesh be spent or wasted, and then the Flesh falls into Putrifaction, which cannot be recovered, either by salting, or any other Art, to its first state: But if the Salt had purged or destroyed the Humidity and gross part, then there would have been no Room nor Matter for Putrifaction, and then it would have continued firm and sound, as many other things do, which are freed from that gross humid Matter from which Putrifaction does proceed. Therefore Flesh is naturally the most unclean of all Food, it being of a gross Phlegmatick Nature; and if Care be not taken, and Order and Temperance observed in the Eater, it generates abundance of crude and noxious Humours.

2. Cleanness in Houses, especially in Beds, is a great Preserver of Health.

Now

Now Beds for the most part stand in Corners of Chambers, and being ponderous close Substances, the refreshing Influences of the Air have no power to penetrate or destroy the gross Humidity that all such Places contract, where the Air hath not its free egress and regress. In these shady dull Places Beds are continued for many Years, and hardly see the Sun or Elements. Besides, Beds suck in and receive all sorts of pernicious Excrements that are breathed forth by the Sweating of various sorts of People, which have Leprous and Languishing Diseases, which lie and die on them: The Beds, I say, receive all these several Vapours and Spirits, and the same Beds are often continued for several Generations, without changing the Feathers, until the Ticks be rotten. Besides, we have many Feathers that are Imported from several Countries, which are the Drivings of old Beds, the Uncleanness whereof is not considered. As to the Nature of Feathers, they are of a strong, hot, fulsom Quality: For, Fowls, of all Creatures, are for the most part the hottest; and their Feathers contain the same

ſame Nature: Therefore the conſtant lying on ſoft Feather-beds, does not only over-heat the Back and Reins, weakning the Joints and Nerves; but they have power alſo not only to receive but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diſeaſed People. Hence it comes to paſs, that ſundry Diſtempers are transferred from one to another, by lying upon or in ſuch Beds, which Diſtempers do ſecretly ſteal on a Man by Degrees, ſo that he cannot imagine whence the diſorder proceeds, or what the Cauſe thereof ſhould be. But I would not have the Reader miſtake me; all People are not ſubject to get Diſeaſes this way: There are ſome whoſe Conſtitutions are ſtrong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Vertue whereof they withſtand and repel all ſuch evil Vapours and Scents as do proceed from ſuch Beds when a Man is hot and ſweats in them, that they have no power to ſeize the Spirit: But, on the contrary, when ſuch People ſhall lie on ſuch Beds, whoſe Natural Heat is weak, their Spirits few,

and

and whoſe Central Heat is not able to withſtand or repel thoſe Vapours and Scents which ſuch Beds ſend forth when a Man is hot in them, this laſt ſort of People are ſubject to receive Injuries, and contract Diſeaſes: For thoſe evil Vapours do powerfully penetrate the whole Body; and if they are not withſtood by the Central Heat and Power of the Spirits, then theſe evil Vapours do ſeize the Spirits, and incorporate themſelves with their Likeneſſes: For every particular thing does ſenſibly and powerfully ſeek out its Likeneſs, and whereſoever it find, its Simile, it hath power to incorporate, and become eſſential. Theſe are the chief Reaſons why one Man gets Diſeaſes by lying with Diſeaſed Perſons, and in unclean Beds, and others not. It is a general Cuſtom, when Men go abroad or travel, to deſire clean Sheets, imagining them to be a ſufficient Bulwark to defend them from the pernicious Fumes and Vapours of old ſtale Beds; but it is too ſhort. For, it is certain, that moſt or all Beds do perfectly ſtink, not only thoſe in Inns and Houſes of Entertainment, but others: Not but that every

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ones Bed does ſmell indifferent well to himſelf; but when he lies in a ſtrange Bed, let a Man but put his Noſe into the Bed when he is thoroughly hot, and hardly any Common Vault is like it.

Now this ſort of Uncleanneſs, which does proceed from old Beds, is not only the greateſt, but alſo the moſt injurious to the Health and Preſervation of Mankind, and the leaſt Care is taken to prevent it: Every one that can, will have plentiful Changes both of Linnen and Woollen Garments; for if they have not, Experience does ſhew, that the Excrements and Breathings of the Body will generate Vermin. Alſo do not moſt People take Care that their Furnitures are daily bruſhed and rubbed, and their very Floors waſhed, as though they were to eat their Food on them? But all this while they lie on Beds that have not been changed, or hardly aired, in ſeveral Years. Let any indifferent Perſon judge, which is moſt pleaſurable and healthful, to have a clean Floor to tread on, which coſts many hard days Labour to keep ſo, and is dirtied in a Moments time; or to have

a clean

a clean ſweet Bed to lie on. There is no Compariſon to be made, the difference is ſo great; the one being eſſential either to Health or Sickneſs, the other an indifferent thing. If there was but the tenth part of the Care taken to keep Beds clean and ſweet, as there is of Cloathing and Furniture, then there would be no matter for the getting of Diſeaſes, nor for the Generation of Bugs. I would have all Houſewifes, and others, conſider the Reaſons of theſe things. Are not Lice, that troubleſome Vermin, bred from the breathings of the Body, for want of often Change both of Linnen and Woolen? and will not Fleas breed from the very Duſt of Chambers where People lie? Alſo any Woollen that hath been uſed about Beds, although the cold Winter hath deſtroyed them, yet if theſe Clothes lie in any cloſe place, where the Air hath not its free egreſs and regreſs, theſe very Garments will generate Fleas the Summer following: But if theſe Clothes had been uſed about Men and Women, they would never have bred Fleas: for there is no matter of Element in Wooll

or

or Cloth for the Generation of such Creatures; but Wooll, Cloth, Furs, and Hair, are chiefly the Element of Moths, and sometimes of small Worms; that is, if such things are kept in places where the refreshing Influences of the Air have not their free egress: For all such places do contract great store of Moisture, which, when hot Weather comes, causeth Putrifaction, whence all such Vermin do proceed. But if those things be in daily use, and exposed to the open Element, they never breed any Vermin: So that the Generation of those things are generally caused by Accidents; not but that there is matter in the Radixes of such things for the Generation of such Vermin.

3. From the pernicous Smells and putrified Vapours that do proceed from old Beds, are generated the Vermin called Bugs, (of which, neither the Ancients, nor the Modern Writers of this Age, have taken any Notice) according to the Degrees of Uncleanness, Nature of the Excrements, and the Closeness of places where Beds stand: for some Peoples Excrements are not so

so unclean as others: Also in all close places, especially in Cities and great Towns, the Spirits and thin Vapours of the Air are suffocated, which makes the same Air Sulphurous and Humid, whence does proceed Putrifaction. Therefore it is not to be thought a general Rule, *That all old Beds should breed Bugs*, as some (who are ignorant of the Operations of Nature) will be apt to say, *If one Bed do breed them, why not all?* No, it is according to the Nature of the Uncleanness, and other Accidents that do happen; for where (as is said before) the thin pure Air, with the refreshing Influences of the Sun and Elements, have their free egress and regress, all such Matter is destroyed whence such Vermin is produced. The Original of these Creatures called Bugs is from Putrifaction, occasioned by stinking Scents and Vapours which do proceed from the Bodies and Nature of Men and Women, and the mixing or incorporating of these Vapours with moist and sulphurous Airs: For where there is no Heat nor Humidity, there can begin no Putrifaction. Therefore all that have attributed the Generation

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of this Vermin to Wood, as Bedſteads, and the like, are groſly miſtaken in the Productions of Nature; for there is no Matter in Wood that can generate ſuch a Vermin, it being productive only, or chiefly of two Creatures in *England*, viz. of Wood-Lice and a ſmall Worm. Theſe Wood-Lice, are never generated but in places where the Sun and Air have not their free Influences, ſo that there is ſtore of Humidity contracted; and when the Sun comes to ſuch Degrees of the Zodiack, this Creature is generated, which is of as different a Nature from Bugs, as ſweet Wood is from a ſtinking Bed. Alſo Wood does breed a certain ſmall Worm, but never till the Salts Nature and Power is decayed through length of time; then the Air enters it, which does preſently cauſe it to contract a humid Quality, from whence proceeds Putrifaction, whereof, when the Sun is Powerful, this Worm is bred. But ſo long as Wood continues ſound, and is kept dry, the Air having its free Influences on it, I affirm, That no ſort of Wood ever breeds any kind of Vermin.

4. There

4. There are many also that attribute the Generation of this Creature to Hogs Hair, which being mixed with Lime, and Houses Plaistered with it, does occasion (say they) the Generation of Bugs. Now it is most certain, that there is no possibility in Nature for this Production; for no kind of Hair ever breeds any living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature, thus generated, retains its first *Species*, viz. a Hair, with a live Head, which was its Element from whence it proceeded; but if you take it out of the Water, it presently dies: So also it doth when the Sun declines in heat, as most sorts of Vermin that are bred through Heat and Moisture do. But Hair being mixed with Lime, all Matter of Generation is thereby totally destroyed: For Lime does chiefly contain a harsh, fiery, keen, sharp, coroding quality; it is so sharp, that it does destroy all Life, and is as contrary to it, as Light is to Darkness; the predominant quality in it is the Salts Nature, from which no living Creature can be produced. Besides, if there were never so much Mater in

Hair,

Hair for the Generation of such Vermin; Lime would destroy it; for in Lime there is only a Sal-nitral fiery Vertue.

5. If the Reasons before-mentioned be not sufficient to convince the Ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troublesome Vermin was ever seen in Ware-houses, Kitchins, Parlors, Dining-rooms, or any places where Beds have never been, except they have by accident been brought into such Rooms or Ware-houses, by Furniture of Chambers that have been troubled with them, though all such places have the same Funiture as Chambers, except Beds.

6. From the same Substance or Matter whence Bugs are bred, is also occasioned the Generation of many nasty Diseases in the Blood; so that the destruction of the Matter that breeds them, is of greater consequence than most People are sensible of: And if these following Rules be observed, I

dare

dare affirm, That the Generation of Bugs will ceaſe, and alſo many other Inconveniencies and Diſtempers, that are got by this ſort of Uncleanneſs, will be avoided.

Firſt, You are to deſtroy all Preſs-Bedſteads which ſtand in corners of Rooms, being made up with Boards ſo cloſe, that the Air cannot penetrate or dry up and conſume the moiſt ſulphurous Vapours that are contracted. Theſe ſorts of Beds that ſtand ſo, are apt to have them more than others. Alſo you are to ſet your other ſorts of Beds as near as you can in the moſt Airy places of your Rooms, expoſing them to the Air the moſt part of the day, with your Chamber-Windows open, that the Air may freely paſs, which is the moſt excellent Element, that does ſweeten all things, and prevents Putrifaction. In the Night alſo you ought not to have your Window-Curtains drawn, nor your Curtains that are about your Beds; for it hinders the ſweet refreſhing Influences of the Air, ſo that the Air of all cloſe places becomes of a hot ſulphurous Nature and Operation; the thin pure Vapours,

which

which do wonderfully refresh Nature, are as it were suffocated: And this preventing the Influences of the Air, is in an especial manner observable, when People are sick, or out of order; as though the sweet pleasant Air had been the cause of their Disease; such Rooms being so very close, with great fires in them, that if a healthy Person do but continue three or four hours in them, the fulsom Steams and thick Vapours will much disorder him, and take away the edge of his Appetite: And if so, what will the Operation be on those Spirits who are weak and disordered with Distempers.

What is more pleasant and healthful than good Air? It chears and comforts the Spirits, it opens the Passages of the Joynts and Nerves; it purifies the Blood, creates an Appetite, increasing Strength and Vigour: But, on the contrary, hot, thick, sulphurous Airs do not only obstruct the passages of the Spirits, but suffocate them, loading the Joynts and Nerves with evil Juices, whereby the Limbs and Members become full of pain, causing a general tenderness to possess the whole Body, and destroy-

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ing the Appetite, and the power of the Digeſtive Faculty in the Stomach. Alſo, do not all Houſes and Places grow muſty, and contract too great ſtore of Moiſture, if the Air be any way prevented, by Window-ſhutters, or the like, that it cannot have its free egreſs and regreſs? Therefore moderate Cloathing, hard Beds, Houſes that ſtand ſo as that the pleaſant Breezes of Wind may air and refreſh them, and alſo Houſes that are full of Windows, are to be preferr'd; for where the Air hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

7. Now the certain Means and Way not only to prevent the Generation of this Vermin, but alſo to preſerve Health and Strength, are Straw, or rather Chaff-Beds, with Ticks of Canvas, and Quilts made of Wooll or Flocks, to lay on them; which certainly is the moſt eaſie and pleaſant Lodging that can be invented: and a little Cuſtom will make it appear friendly to Nature, and in every reſpect far beyond the ſofteſt Feather-Beds, on which, when a Man lies down, he ſinks

into them, as into an hole, with Banks riſing on each ſide of him; eſpecially if two lie together, when firſt they go to Bed they lie cloſe, and after a little time, when they begin to be hot or ſweat, they are generally willing to lie a little further off, that they may cool themſelves, but cannot do it without great difficulty and trouble, by reaſon of the ſoftneſs of the Bed, and thoſe Banks that riſe on each ſide. Beſides, ſuch ſoft Feather-Beds do over-heat the Reins and Back, making all the parts tender, and cauſing ſweatings and many other Inconveniencies to attend the Body. Feather-Beds alſo are nothing ſo eaſie as Quilts, after a little time being accuſtomed to them; they are alſo extream fulſom, and by their heat they do powerfully dry up the Radical Moiſture, cauſing a general faintneſs to attend the whole Body. But, on the contrary, hard, even Beds that lie ſmooth, are not only eaſie through cuſtom, as is mentioned before; but a Man may turn freely, both ſleeping and waking: They harden and ſtrengthen the whole Body, eſpecially the Back and Reins, make the Nerves and Sinews ſtrong, preventing

ting the immoderate Evacuations by Sweating, and keeping the Body in a temperate Heat. Besides, such Beds may be often changed, with but little Trouble, and less Cost; they send forth no stinking fumes or steams, as *Feather*-Beds do; but are sweet and clean. Certainly nothing is more healthy, next to Temperance in Meat and Drink, than clean hard Beds.

8. All sorts of Beds, especially *Feather*-Beds, ought to be changed, driven, or washed, at the least three or four times in a Year; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniences before-mentioned. Would not every one condemn a Man, if he should wear a Shirt a Year, and lie in Sheets seven Years? Which if any should do, it would not either endanger his Health, or bring half the Inconveniencies on his Body, as old stinking *Feather*-Beds do; which possibly stunk before ever they were lain on, by reason of the fulsom Excrements that the Quills of the *Feathers* contain. Also *Feathers* do certainly contain an

unclean putrified Matter, that hath a near Affinity with the Nature of Bugs; and therefore Feather-Beds are more apt to breed them, than Wool, or Flocks; though both will do it, if the forementioned Rules be not observed. But if you are not willing, or so lowly-minded, to have Straw or Chaff-Beds under your Quilts, then you may have Flock-Beds, with Canvas-Tickings, which may be both aired and washed as often as you please, with little Trouble and Charge. If any shall question the Truth of what I have alledged concerning Beds, I desire they would please but to try the Experiment, by filling a Bed with the freshest and cleanest Straw or Chaff, which will smell very pleasant; and having so done, let them lie on it half a year, in a corner of a Room, as Beds generally stand, and then smell to it; and instead of sending forth a pleasant Scent, as it did at first, it will send forth a strong, fulsom, musty Steam or Fume. And if this will do so, what will Feathers do, that in the Root of Nature are unclean fulsom Excrements, of a hot strong quality? Therefore they have the greater power not only to attract

gract and ſuck in to themſelves the ſulſom Excrements that are breathed forth of the Body by Sweatings, and the like; but they have alſo power to retain ſuch evil Vapours: And when others come to lie on them, and are throughly hot, it awakens thoſe pernicious Steams, which often bring many Inconveniencies on the Body. Beſides, it is very unpleaſant to lie in ſuch Beds; a Man muſt always be forced to keep his Noſe above-board. Indeed each Man's own Bed does not ſtink or ſmell ſtrong to himſelf, becauſe he is accuſtomed to it; neither does a Tallow-Chandler ſmell thoſe horrible Scents and pernicious Fumes that old Tallow ſends forth when it is melted: But let any other Perſon, that is not accuſtomed to it, be near ſuch things, and it will be very offenſive to him. Even ſo it is in all other ſtinking Trades, and things of this Nature: ſo that the greateſt Slut in the World does hardly ſmell her own Houſe or Bed ſtink: For in Man is contained the true Nature and Property of all things, both of Good and Evil; therefore he is both liable and alſo apt to receive all Impreſſions,

and to be wrought on by all things he ſhall either communicate with, or joyn himſelf to, whether it be Cleanneſs, or the contrary. Alſo by Meats, Drinks, and communication, all things have power, by a Sympathetical Operation, to work on Man, becauſe he is like unto all, bearing a proportionable Nature unto all things. If People did underſtand this, they would prefer, Sobriety and Temperance, with Cleanneſs, far beyond what they do; and then Men would not be ſubject to ſo many Diſeaſes as now they are.

9. Heat and Moiſture is the Root of all Putrifaction; and therefore Bugs are bred in Summer; but they live all the Winter, though they are not then ſo troubleſome. They harbour in Bedſteads, Holes, and Hangings, Nitting and Breeding as Lice do in Clothes: But all Men know, that Woollen and Linnen are not the Element of Lice, but they are bred from the fulſom Scents and Exrements that are breathed forth from the Body. The very ſame Radix have Bugs; and if there be any difference, they are from a higher Putrifaction,

faction, and therefore they are a more noisom stinking Creature.

10. The whole Preservation, of Mens Health and Strength does chiefly reside in the Wisdom and Temperance of Women. Therefore the Ancient Wise Men in former Ages, did direct and accustom their Women to a higher degree of Temperance than the Men. Which Customs of Sobriety the Women of several Countries do maintain to this day, as in *Spain*, great part of *France*, *Italy*, and many great Countries under the Dominion of the *Grand Seignior*. Their Women do always drink Water, their Food being for the most part of a mean and simple quality; and for this reason neither they nor their Children are subject to several Diseases, which our Women and Children are. Wine and strong Drink should be sparingly drunk by Women, till they are past Child-bearing; because the frequent and common drinking of strong Drinks, does generate various Distempers in the Female Sex, such as are not fit to be discoursed of in

this place, which their Children often bring with them into the World. If the Seed be good, yet if the Ground be bad, it seldom brings forth good Fruit. Also Women are our Nurses for fifteen or sixteen years; and they do not only suffer us to be Gluttons, by letting us eat and drink often, of their ill-prepared Food, beyond the power of the Digestive Faculty, and more than the Stomach can bear; but many of them will intice us to Gluttony, and some will force their Children to eat even against their Stomachs, till they cast it up again. Now if it be a difficult point for a Man of Age and Experience to observe the necessary Rules of Temperance, how careful then ought Mothers and Nurses to be in ordering their Children? A great part of the Children that die, especially in Towns and Cities, is occasioned either by the Intemperance of their Mothers, during the time they go with Child, or afterwards by their unnatural and badly prepared Food, and suffering them to eat to excess; also by their keeping of them too warm, and too close from the Air, and lapping of them up in several Double

Clothes

Clothes and Swathes, ſo tight, that a Man may write on them, and then putting them into warm Beds, and covering them up cloſe. If a ſtrong Man was ſo bound up, he could not endure it, without great injury unto his Health. Beſides, the Window-Curtains are drawn, and alſo the Curtains about the Bed; by which means the Air becomes ſo hot, and ſulphurous, that it cauſes great Diſorders to attend both the Mothers and the Children. This ill kind of Management does alſo cauſe ſuch a Tenderneſs both in the Mother and the Child, that on every ſmall occaſion they are liable and apt to get Colds, and divers other Diſtempers.

Alſo Women have the entire Management of all things that concern our Healths, during the whole time of our Lives; they prepare and dreſs our Food, and order all things in our Houſes, both for Bed and Board. There is not one Man of a hundred that underſtands or takes any notice whether his Food be well prepared or not; and if his Bed ſtinks, he is uſed to it, and ſo counts it all well. Mens Time and Study is chiefly taken up about getting a Liveli-

hood, and providing things neceſſary for themſelves and Families; ſo that there is not one among a thouſand that underſtands any thing what belongs to the Preſervation of his Health: Whatever the Women do and ſay touching the Preparation of Food, and other ordering of Families for Health, moſt Men believe, not making the leaſt ſcruple or queſtion of the truth thereof. And well they may: For the chiefeſt Doctors of our Times do bow before them, and are altogether as ſubject to the Rules and Directions of Women, as other Men. Where are your Doctors that teach Men Sobriety in their Lives, or the proper and natural way of preparing Meats fit for the Stomach? Which of them adviſeth againſt the evil Cuſtom of keeping their Chambers ſo over hot, when People are ſick, and in the time of Womens lying in Childbed? Why do they not adviſe them not to have their Curtains ſo cloſe drawn, both before their Windows and Beds, inſomuch that they are often times in a manner ſuffocated for want of the freſh Air? For, I affirm, That all ſorts of People that do keep their Beds,

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let the occasion be what it will, have ten-fold more need of the refreshing Influences of the Air, than others that are up: For, the Bed being much hotter than a Man's Garments are when he is up, the thin, refreshing, moist Vapours, that do penetrate the whole Body more powerfully when a Man is up, are thereby hindered. This is one chief Reason why a Man cannot digest a Supper so well in Bed, as if he sits up. All Men know, that the Bed destroys Appetite. If a Man go to Bed at Eight a Clock, and lies till Eight in the Morning, he shall not be hungry; but if he goes to Bed at the same time, and rises at Four in the Morning, though he sits still without Action, yet by Eight he shall have a good Stomach to eat and drink; so great is the power of the Air: For when a Man is up, his Body is cool, and the pure Spirits and thin moist Vapours of the Air have power to penetrate the Body; which Element the Body sucks in like a Spunge thorow the Pores; and this does not only cool and refresh the Spirits and the whole Body, but also powerfully strengthens the Action of the Stomach.

But

But I pity the young Children moſt, who are ſo tender, and of ſo delicate a Nature, both in their Body and Spirits, that every Diſorder does wound them to the very Heart. Nothing is more grateful and refreſhing to them, than the pleaſant Air: It comforts their Spirits, and cauſeth a free Circulation of the Blood and Radical Moiſture, begets Appetite, and makes them grow in Strength: But, on the contrary, hot ſulphurous Airs, with great Fires, and warm Clothing, do not only hinder the Circulation of the Blood, but ſuffocate the Spirits, and deſtroy the Appetite, cauſing an unnatural Heat to poſſeſs the whole Body; whence does proceed various Diſorders and Diſeaſes, making them to cry, and be very froward. Alſo cloſe Bindings, and over-warm Clothings, and thick hot Airs, do oft in weak-ſpirited Children cauſe Convulſions, Vapours, and Fumes to fly into the Head, ſometimes occaſioning Vomitting, which People call Windy Diſeaſes.

Again, the Food of moſt Children, of late years, is ſo enriched with *Weſt* and *Eaſt-India* Ingredients, that is, with

with Sugar and Spices, that thereby their Food becomes ſo hot in Operation, that it does not only breed too much Nouriſhment, which generates Obſtructions and Stoppages, but it heats the Body, drying up and conſuming the Radical Moiſture, and infecting the Blood with a ſharp fretting Humour, which in ſome Complexions and Conſtitutions cauſeth languiſhing Diſeaſes, contracting the Breaſt and Veſſels of the Stomach, and hindering the Paſſages of the Spirits, ſo that the Joynts and Nerves become weak and feeble: In others, with the help of bad Diet, and other Uncleanlineſs, does cauſe Botches, Boils, and various ſorts of Leprous Diſeaſes. Alſo many that have wherewithal, will frequently give their Children Sack, ſtrong Drinks, and fat Meats, as long as they will eat, which is abominable, and abſolutely contrary to the Nature of Children.

There are a hundred other Diſorders and Intemperances that many Mothers and ignorant Nurſes affect their Children with, which I have no room in this place to diſcourſe of: Therefore I commend unto the Women Milk that

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is raw, only made so hot as the Mothers or Nurses Milk is when the Child sucks it; and sometimes Milk and Flower boyled together, giving it the Child about the warmness of Breast-milk; and indeed, neither Children nor others others ought to eat any Food hotter. Also no Children ought to drink any kind of strong Drink: I could commend Water, as the most wholesom; but it being contrary to our Custom, ordinary Beer may do well, or rather small Ale. If Women did understand but the hundredth part of the Evils and Diseases those indulging and intemperate Ways do bring both to themselves and Children, they would quickly be of my mind; which I never expect; *They are too wise.*

CHAP.

CHAP. III.

A ſhort Diſcourſe of the Pain in the TEETH, *Shewing from what Cauſe it does chiefly proceed, and alſo how to prevent it.*

THE terrible Pains and Diſeaſes of the Teeth do chiefly proceed from two Cauſes. The firſt is from certain filthy Phlegmy Matter which the Stomach and Veſſels do continually breathe and ſend forth, which does lodge or center in the Mouth, eſpecially between the Teeth, and on the Gums, and ſome People having fouler Stomachs than others, ſuch do breathe forth very ſowr, ſtinky, phlegmy Matter, which does not only increaſe the Pain, but cauſeth the Teeth to become looſe and rotten: And for what of continual cleanſing and waſhing, thoſe breathings and this phlegmy Matter turns to Purifaction, which does eat away the Gums, as though Worms had eaten them: And this Defect is generally attributed to the Diſeaſe called the *Scurvey*: but it is

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a miſtake: The Cauſe is chiefly, as is mentioned before, from the Stomach, or for want of Cleanſings.

2. This Diſtemper of the Teeth and Gums does alſo proceed from the various ſorts of Meats and Drinks, and more eſpecially from the continual eating of Fleſh, and fat ſweet things, compounded of various things of diſagreeing Natures, which do not only obſtruct the Stomach, but fur and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth. For all ſuch things do quickly turn to Putrifaction, which does by degrees corrupt both the Teeth and Gums. Beſides, our Beds take up near half the time of our Lives, which time the Body is not only without motion, but the Bed and Coverings do keep it much hotter than the Day-Garments, eſpecially of thoſe that draw the Curtains of their Windows & Beds ſo cloſe, that the pure Spirits and thin refreſhing Vapours of the Air, are hindered of having their free egreſs and regreſs, which does dull & flatten the action of the Stomach; and this is the chief Cauſe why ſuppers lie hard in the Stomach,

Stomach, and require more than double the time for perfect Concoction, than the same Food does when a Man is up, and in the open Air: For this Element, if it hath its free Influences, is sucked in, as by Spunges, through all the Pores of the Body, and does wonderfully refresh, comfort, open, and cleanse all the parts, having power to assist and help Concoction: But hot, dull, thick Airs do destroy the Action of the Stomach, and as it were suffocate the pure Spirits, drying up and consuming the Radical Moisture. Therefore the Night does foul the Mouth more than the Day, furring it with a gross slimy Matter, especially those that have foul Stomachs, are in Years, which ought to be well cleansed every morning.

3. Whatsoever are the Disorders in the Body, the Mouth doth always partake of them, besides the Evils that the variety of Food, and the improper mixtures of Flesh and Fish, and many other things, which do foul and hurt both the Teeth and Gums. When any Person is disordered with inward Diseases, does not the Mouth quickly complain

of

of the Evils thereof? This very few do consider in time.

4. It is to be noted, that most People do attribute the Diseases of the Teeth to Colds, and Rheumes, and other outward Accidents. It is true, outward Accidents will further thi Disease, but then there must be Matter before hand, otherwise outward Colds can have no power to cause this pain. The same is to be understood in all Stoppages of the Breast, and other Obstructions, as Coughs, and the like. For, if any part be obstructed, or there be Matter for Distemper, then, on every small occasion of outward Colds, or the like Accidents, Nature complains. If your Teeth and Gums be sound, and free from this Matter, take what Colds you will, and your Teeth will never complain, as daily Experience doth shew. For all outward Colds, and other Accidents of the like Nature, have no power to seise any part of the Body, except first there be some inward Defect or Infirmity: Suppose the Teeth be defective, then the Disease falls on that part; or if it be the Head, Eyes,

Breast,

Breaſt, Back, or any other Part or Member of the Body, that is obſtructed, the Evil is felt in that Part. Therefore if the Mouth be kept clean by continual Waſhings, it will prevent all Matter which may cauſe Putrifaction; and then Colds, and the like Accidents, will have no power to ſeiſe this Part, or cauſe this terrible pain. Even ſo it is in all other parts of the Body. If Temperance and Sobriety be obſerved in Meats, Drinks, and Exerciſes, with other Circumſtances belonging to Health, then Stoppages, Coughs, Colds, and other Obſtructions, would not be ſo frequent on every ſmall occaſion: For Temperance has an inward Power and Operation, and does as it were cut off Diſeaſes in the very Bud, preventing the Generation of Matter whence Diſtempers do proceed, increaſing the Radical Moiſture, and making the Spirits lively, brisk and powerful, able to withſtand all outward Colds, and other Caſualties of the like Nature.

5. There are many various things, of divers Natures, preſcribed by Phyſicians, and others, as Waſhes to preſerve

ſerve the Teeth and Gums; but moſt of them, if not all, to little or no purpoſe, as daily Experience teaches: For all high, ſharp Salts, and things of a ſowr or keen Nature, do rather cauſe the Teeth to periſh, than the contrary; as do all hot Spirits, be they what they will: Many have deſtroyed their Teeth by the frequent uſe of ſuch things, and it hath hardly ever been known that any ſuch things have ever cured or prevented the aking Pains of the Teeth, but Water only. Many Examples I could mention, if it were convenient. Phyſicians, and others, do daily preſcribe ſuch things for the Cure and Prevention of this Diſeaſe of the Teeth, which moſt of them do know by Experience can do no good, but rather the contrary: But when People come to them, they muſt give them ſomething for their Money; for Intereſt and Ignorance have more affinity with this ſort of People, than Virtue and the true Knowledge of the Nature of things. Moſt certain it is, that the Shepherd and Husbandman do know far better how to prepare their Meat for their Cattel, and alſo how to preſerve them

from

from Diſorders, than many Phyſicians do their Food or Phyſick: and a Man ſhall underſtand more by converſing with ſome of this ſort of People, than with the Learned: For the Shepherd and Husbandman underſtand ſomething of Nature; but moſt of the Learned are departed from the ſimple ways of God in Nature, putting out their own Eyes, and then boaſting what Wonders they can ſee with other Mens: They have invented many words to hide the Truth for the Unearned, that they may get the greater eſteem. This has chiefly been done to advance Pride and Intereſt; ſo that the Divine Eye is departed from many of them, who never make any Inſpection into the true Nature of things, being contented to take other Mens words, let it be right or wrong, as long as they have Authority and Law on their ſides, wherefore ſhould they trouble their weak Heads?

6. The beſt and moſt ſure way to prevent the Diſeaſes and Pains in the Teeth and Gums, is every Morning to waſh your Mouth with at the leaſt ten

or

or twelve Mouthfuls of pure Water, cold from the Spring or River, and ſo again after Dinner and Supper, ſwallowing down a Mouthful of Water after each Waſhing: for there is no ſort of Liquor in the World ſo pure & clean as Water; and nothing doth cleanſe and free the Teeth and Gums from that foul Matter which does proceed from the Breathings and Purgings of the Stomach, and from the various ſorts of Food, ſo well as Water: The uſe of other Waſhes is to little or no purpoſe; but whoſoever do conſtantly waſh their Mouths with Water, as is before mentioned, ſhall find an eſſential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. Alſo whenſoever you find your Mouth foul, or ſubject to be ſlimy, as ſometimes it will more than an at others, according to the good or evil ſtate of the Stomach, though it be not after eating; at all ſuch times you ought to waſh your Mouth. This Rule all Mothers and Nurſes ought to obſerve, waſhing the Mouths of their Children two or three times a day; and alſo to

cauſe

cauſe their Children to ſwallow down a little Water, which will be very refreſhing to their Stomachs: For Milk does Naturally foul and fur the Mouth and Teeth; and if they be not kept clean by continual Waſhing, it cauſes the breeding of Childrens Teeth to be the more painful to them.

7. To keep your Teeth white, one of the beſt things is a iece of a *China* Diſh, or a piece of a fine *Dutch* Earthen Diſh, made into fine Powder, and the Teeth rubbed with it.

8. Few there be that underſtand or conſider the excellent Vertues of Water, it being an Element of a mild and cleanſing Nature and Operation, Friendly unto all things, and of Univerſal Uſe: But becauſe it is ſo common, and ſo eaſily procured, I am afraid that many People will be like *Naaman* the *Syrian*, when the Prophet *Eliſha* adviſed him to *waſh ſeven times in the River of* Jordan *to cure his Leproſie*; it being the Ignorance and folly of moſt People, to admire thoſe things they do not know; and, on the other ſide, to deſpiſe and trample

trample under foot those Things and Mysteries they do know; which the Learned in all Ages have taken notice of: For, should some People know what Apothecaries and others give them, they would depise the Physick, and have but little respect for their Doctor.

All Housewives do know, that no sort of Liquor, be it what it will, will cleanse and sweeten their Vessels, but only Water; all other Liquors leaving a sowr stinking Quality behind them, which will quickly cause Putrifaction: But Water in its own Nature is clean and pure, not only for all Uses in Housewifery, and the Preservation of Health; but the Saints and Holy Men of God have highly esteemed this Element, by using it in the Exterior Acts of Divine Worship, as having a Simile with the Eternal Water of Life, that does purifies and cleanse the Soul from sin.

Obser-

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CHAP. IV.

Obſervations on the Froſt, An. 1683.

THE preſent Wonderful *Froſt*, which is the General Theme of Diſcourſe, and under the ſad Effects whereof ſo many Thouſands of Poor Creatures Shiver and Pine, and Languiſh; began about the midſt of *December*, 1683. at firſt by mean and ordinary Degrees, but towards *Chriſtmas* became very ſharp; The Week of *January*, the River of *Thames* was ſo frozen, that People began to *Walk* over; On *Monday January* the 7th, on the Change of the *Moon* in *Aquary*, there were Expectations, and ſome likelihood of a *Thaw*; but preſently after it *Froze* more violently, and on the 10th and 11th in the Morning, a *Coach* Plyed between the *Temple* and the *Old Barge-Houſe*; yet towards Night the 11th (the *Moon* having been in Oppoſition to *Jupiter*) it *Thaw'd* a little; and the 12th and 13th was fine Gentle Weather, yet not much Thawing; the Wind continuing ſtill at *North East*: On the

13th it *Froze* again briskly, till the 17th, when a great *Snow* fell; the 18th high, most sharp, and piercing *Winds*, and on 23d the Air was more severely piercing than ever, and more *Snow* fell; and being the first day of the *Term*, *Coaches* ply'd at the *Temple-stairs*, and carry'd the Lawyers to *Westminster* on the *Ice*; and thenceforwards the same continued, and whole Streets of *Sheds* every where built on the *Thames*, Thousands Passing, Buying, Selling, Drinking, and Revelling, (I wish I could not say on the *Lord's Day* too) and most sorts of Trades-shops on the *Ice*, (and amongst the rest a Printing-House there Erected) Bulls Baited, and Thousands of Spectators; all which still continues at the Writing hereof, being *January* the 29th 168$\frac{3}{4}$.

Nay, below the *Bridge*, Hundreds daily pass; The River *Humber* (as I am credibly informed) where 'tis several Miles broad, is *Frozen* over, and vast Flakes of *Ice* are seen floating in the *Downs*, of divers Miles in length, and proportionable breadth.

As for *Cœlestial Causes* of this Unusual Coldness, though undoubtedly they

they were not wanting (for God generally Governs *Inferiors* by *Superiors*) yet I find not that any of our *Common Pretenders* had the leaſt Apprehenſion, or gave any *Hints* thereof. Not that I wholly Explode *Aſtrology*; I believe there is ſomething in it, and that it may not be unfit for a Wiſe and Modeſt Man to Study: But our *Annual Prognoſticators* are generally Men of little Learning, and leſs Philoſophy, and (what is worſe) many times very irregular in their Lives; the God of *Purity*, who Communicates his Secrets to thoſe that fear him, Illuminates not *Debauchees*, Sordid *Flatterers*, and *Time-ſervers*, (whoſe whole end is to make a *Noiſe*, and Cheat People of their *Money*) with the knowledge of Supernal Myſteries; nor can it be expected, That thoſe who neither know things paſt, by *Hiſtory*, nor take notice of things *Preſent*, by any ſteady Judicious *Obſervation*, ſhould yet foreſee *things to come*.

Whether from any of the late Tripple Conjunctions of the two Superior *Planets*, *Saturn and Jupiter*, or from ſome of the late unuſual frequent *Comets*, particularly the laſt in *Auguſt*,

1682. which in twenty days with a Rapid motion, making its appearance in *Leo*, hurried through all the Signs *Virgo* and *Libra*, and disappear'd in *Scorpio*. A Sagacious Artist might not have given some *Items* of this strange Weather, I will not determine: But if *Comets* be only (according to *Aristotles* Notion, which I question) *hot* and *dry* Exhalations drawn up from the Earth, it would not be difficult to Judge that severe *Colds* should ensue here below: For *Extreams* in Nature, if they are not *Causes*, are at least *Fore-Runners* of their *Contraries*; Nor have there wanted grand *Configurations* of the *Superior Bodies*; during the time of this violent *Frost*, as a *Trine* of the *Sun* and *Jupiter*, an *Opposition* of *Saturn* and *Mars*. But leaving the Disquisition of these to the *Curious*, having not room to inlarge here, upon them; I hasten to satisfie the *Common Reader* with an *Historical* Review of former Occurrences of this kind; which may check that Vulgar Cry of Ignorance, That *Never, O never was known the like.*

Livy in his fifth Book tells us of a Winter so hard, That the River *Tyber*

was frozen over, a matter very ſtrange in ſuch a Climate as *Italy*. In the Year 1234. the *Adriatick* Sea was ſo frozen, that the *Venetians* went over the *Ice* thereof with Carts. *Zonarus* aſſures us that in the Reign of that Emperor *Conſtantine* (who for a naſty Reaſon in his Chriſtning, was called *Copronimus*) about the Year 750. the *Pontick* Sea was ſo Congealed, that People for many Miles travelled it on foot: And Horſes and Carts loaden, paſſed over the *Fretum*, or narrow part of it; but withal he adds, that the Summer following was ſo exceſſive hot and dry, that great Rivers and moſt Fountains were wholly dry'd up, and People and Cattel periſhed for want of Water. In the Year 821. the greateſt Rivers of *Europe*, as the *Rhine*, the *Danubius*, the *Elb*, and the *Sein*, were ſo incruſted with Ice, that for the ſpace of above 30 days, *Carriages* freely paſſed along on them, as on the Land.

But to look nearer home —— In the Year of our Lord 1365. and 49th year of K. *Edward* the 3d, A *Froſt* laſted from the midſt of *September* to the Month of *April*; but though ſo tedious, the Cold was nothing ſo intenſe or violent as

now. In the 15th Year of the Reign of K. *Henry* the Eighth, after great Rains and Winds, there followed so sore a Frost, that many *died for cold*, and some lost *Fingers*, some *Toes*, and many their *Nails*: (*I follow the very words of Sir* R. Baker, fol. 297.) The same Author tells us, That in the Seventh Year of Q. *Elizabeth*, on the 21. of *December*, began a Frost so extream, that on *New-Years-Day* Even, People passed over the *Thames* on foot, some plaid at Foot-Ball, some shot at Pricks, as if it had been firm ground; yet this great Frost, the third of *January* at Night, began to Thaw; and by the fifth day, there was no Ice to be seen, but great Inundations followed.

In the Year 1609. (which 'tis not impossible, but some living might remember, being but 74 Years ago) a Frost began in *December*, which continued till *April* following, with such violence, that the *Thames* was so frozen, that Carts loaden were frequently driven over it, most Fowls and Birds were destroyed. In the Year 1637. was another *Frost*, which rendred the *Thames* passable; so in the Year 1664. immediately followed by the *Great Sickness*; and

and the like towards the latter end of the Year, 1676.

Some of the Consequences of these Extream Frosts, I have mentioned, more I might, all are not convenient; those that consult *Chronology*, may easily satisfie themselves,; a Man may soon err in assigning Effects to such or such particular Causes, or adapting Events to Signnificators; *Modesty* is the first Lesson in Wisdoms School. Therefore as we have been studious in matter of Fact, past; but sparing as to Sequels; so we shall retain the same becoming tenderness as to Futures; wherein we shall steer our Course rather by the Guidance of Nature in her usual Operations here below, than by curious Researches into remoter Influential Causes above; though not neglecting them neither, for the Universe is *Intire*, *Harmonical*, and *Sympathetical*; and he that does not competently understand the right Tone of the whole, and the true Key of every part, will make but bad Musick wherever he lays his Clumsy Fingers.

First then I say, This Extremity of Cold Presages many Calamities and Evils to attend Mankind, and the rest

of their Fellow-Creatures; for as the Innocent Inhabitants of the Air, or expanded *Suburbs* of Heaven, *viz.* Birds and Fowls, are endangered by the Elements denying their usual Benefits and Provisions (wherein another fourth part of the Creation, *viz.* Fishes, are somewhat concern'd) so degraded Man, taking advantage of this Cruel Weather, does for Profit, or Pleasure, or Vanity, destroy many thousands of them: Now this great Destruction of them, is but a Forerunner of Mortality amongst Creatures of greater value, and even of Men themselves. Would you know the reason? I told you but now, Universal Nature is *Sympathetical.*

2dly. This Immoderate Cold locks up the Pores of Mens Bodies, and drives the Natural Heat more Central, which occasions great Appetite and Draught, whence follows much and excessive Eating and Drinking of Gross, Fat, Succulent Foods, and strong Drinks; in all that have wherewithal to procure them; which the voracious desires do at present seem able to bear and digest, yet really Nature is not able to do it, and so by degrees there are Seeds sown and Foundations laid for Diseases. On the

other

other hand, amongst the Poor, necessity of Feeding on unfit and unusual Viands, for their support at present, or defect of due Nourishment, must to them do as much mischief; For want is as great (though I think not so common) an Enemy to Nature, as Superfluity; the way to prevent these mischiefs, is, for the Rich to observe Sobriety and Temperance, and for the Poor to use Discretion in their Diet, for a pint of Milk with a quarter of a pint of Water, thickened with one Spoonful of Flower, and heated just to Boyling, and then putting into it a few Crums of Bread, (all which will not cost above a Penny) shall give any Person as Nourishing a Meal as the best Surloyn of Beef or Capon. I mention not this to prevent Benevolences towards the Poor, which all that are able are bound to afford, but only to Advise them how to supply themselves when they meet not with other Accomodations, but find Rich Mens Charity more frozen than the *Thames*.

3dly. This Excessive Frost condenses the Air, and renders it Sulphurous and Unhealthy, especially in such Cities as *London*, where Sea-Coals are generally

used for Firing, and most People (especially Women) creep close to those fulsom Fires, without using themselves to proper Exercises, whereby their Blood stagnates, and becomes thick and foul, whence are Generated the Scurvey, stoppages of the Breast, Coughs and Shortness of Breath; the ill effects whereof will more manifest themselves next Spring and Summer.

4thly. This Disharmony and Inequality of the Elements, portends a dry hot Summer to ensue, for all Extreams (as before observed) produce their Contraries, which will not only encrease Distempers, but I fear some Epidemical Disease, and it is also a Forerunner of Dearth and Scarcity, and the latter, is the more to be apprehended, because we have had several Plentiful and Fruitful Years, and very few of us (scarce any) have improved them to that end, for which they were given us by the Lord, and his Hand-Maid Nature; but most that abound in Plenty, have gratified their Lusts and Passions, and such as have not had wherewith to commit the same Intemperances in Act, have done it in their Wills and Desires; and

shall

ſhall not our God viſit us for theſe and other crying Abominations, daily exhaled from our polluted Streets and Dwellings? I will not take upon me to aver a *Plague* or *Scarcity* ſhall be the next Year, *Jehovah* the *All-Wiſe*, is the Limiter of Times and Seaſons for extraordinary Judgments: But I may ſay, that probably, according to the Proſpect of Natural Cauſes, ſuch Calamities ſeem not far off, and 'twill concern every Man living to prepare for it.

Qui ſapit Ille animum Fortunæ præparat omni,
—— Præviſumque poteſt, } Levare malum
Arte } Juvare Bonum.

A Wiſe Man fits his Mind for every Chance,
And whilſt he doth in Virtues Paths Advance,
Each promis'd Good encreaſeth by his Skill,
And kindly leſſens every threatned Ill,

But

***

But to proceed. Great and no less Just are the Cries of the Poor, in such a sharp and pinching Season as this; for few of them have the Opportnity, or at least the Prudence and Fore-sight, to lay up any thing to support them in Necessitous Times, How many thousands of very many Trades about this Populous Cities, and elsewhere, cannot now possibly follow their Callings, or get any thing whereby to sustain themselves and Perishing Families with Bread? And can you, whom God has but intrusted with Plentiful Estates, gorge your selves with over-charged Tables even to a *Surfeit*, and Riot with Excessive Bottles of Wine, whilst your Brethren thus languish and die for want of Necessaries? Can you but think that God at such a Juncture calls upon you for his *Quit-Rent*, out of those vast Revenues which you hold meerly by the Tenure of his free and undeserved Gift?

Great and truly Royal has our Gracious Soveraigns Bounty and Charity shew'd it self on this occasion, as well by bestowing a Considerable Summ Himself, as Commanding the Officers of

of every Parish to importune the Charity of all able Inhabitants.

Pursuant to this Great and Generous Example, Methinks all you that are Loyal Subjects, and would be thought good Christians, should be forward to Contribute to the Common Necessities; and what if you should resolve for one Day in a Week, (at least during such a hard time) to restrain your selves from large Eating and Set Meals, and wholly on that Day forbear Bibbing of Wine and Strong Liquors (I dare promise you, it shall be never the worse for your Health, but the better, as also for your Business) and Imploy what you so Save, in Charitable Uses to the Relief of the Poor? Such a thing has been done on a worse occasion within our Memory, and therefore is not impracticable. By this only means within *London's* Bills of *Mortality*, might easily be raised *Twenty Thousand Pounds* a Week for the Poor; and no Man a Farthing the worse, but even in his Estate the better (and much more in his Health, which is more Valuable than the greatest Estate in *Christendom*) for without dispute there are within that Circuit more than an Hundred

dred Thousand Families, whose Dinners each day cost them (one with another) more than Three Shillings each, I mean Extravagantly, in Flesh, Fowls or Fish, when a little Bread and Cheese, Milk or the like, might as well (nay I am sure would better) for once at least in a Week, supply Nature: Now One Hundred Thousand Three Shillings is Fifteen Thousand Pound; and then 'tis not to be doubted (since in this Age generally more is spent in Drink, than Victuals) but that there are above One Hundred Thousand Persons that daily lavish away above Twelve Pence a day in Wine, Brandy, Ale, or some strong Liquors, which they forbearing but for one day in a week, and bestowing as aforesaid, thereby might be raised Five Thousand Pounds more, and so in the whole Twenty Thousand Pounds a week, which justly distributed, would bravely supply Fourscore Thousand Families, at Five Shillings a week a piece, or afford an Hundred and Threescore Thousand Poor People Half a Crown a piece every week. And will you suffer such a number of Souls to Perish, for want, rather than abridge your

Wanton

Wanton Palates, and Insatiate Paunches of unnecessary, nay pernicious Dainties, one only day in a week? Look up, thou *Sottish Epicure*, that Denyest it; and call thy self *Christian* henceforward, if thou Darest.

CHAP. V.

Christmas-Contemplations: *Or, some Considerations touching the due keeping of that Solemn* Festival. *As likewise of several Irregularities therein too frequently Practised.*

AT this time when most People supersede themselves from the common Drudgery of Business; and yet too many are far worse imployed than in the ordinary Duties of their Callings; I thought I could scarce better spend a few vacant hours, than in serious Meditations on that Subject, and drawing up some Modest Remarks that may tend towards the Rectifying of such Disorders, or bringing them to Re-

Repentance and Amendment, who have already (perhaps rather through Inadvertency, and Compliance with vain Custom, than any wilful depravity) been guilty thereof.

In this Disquisition my thoughts have chiefly Centered on three Particulars.

1. The *Grounds* and *Proper End* of keeping this Festival.

2. The *Abuses* and *Prophanations* thereof.

3. Some *Directions* how better to observe it for the future.

Though I do not find any express Precept in the *Evangelical* or *Apostolical Writings*, for the Observation of this, or any other stated *Festivals*; yet since in the *Old Testament*, the like were Instituted by God himself, and since great Deliverances require expressions of more than ordinary Gratitude, and signal Mercies deserve to be Celebrated with perpetual Commemorations, I am far from that narrow morose humour of condemning simply, the setting,

ting apart this time to the happy Remembrance of the most unspeakable Loving Kindness that God ever did, or indeed could do the sinful World; but since 'tis requir'd that all things be done to Edification, and that he that keepeth *a day, should keep it to the Lord*, I would wish it might be kept in some Respect suitable to the Dignity of the Occasion.

It is taken for granted by most professing the *Christian Name*, that at, or about this Season of the Year, the ever Blessed Creator of all things, of his Infinite Goodness and Clemency, in pursuance of that Gracious Promise, *That the Seed of the Woman should break the Serpents Head*, was Pleased to send his *Well Beloved Son*, the Principle of Light and Love, into the World, to be manifested in the *Humane Nature*; that thereby, and by his Excellent Doctrine and Perfect Example, and especially his most Meritorious Passion, that he might put the Sons and Daughters of Men into a Capacity of escaping that fierce Wrath and Condemnation, which they had justly rendred themselves obnoxious unto.

Now

Now if we would rightly Commemorate this mighty Mercy and glorious Work, (so profound and abstruse, that the very Angels are said to be *desirous to pry and penetrate thereinto*, as a matter of the greatest Wisdom and Wonder, how can it be more fitly done, than by serious Reflections on the *Woful Degeneracy* of Man, whereby he that was made *little lower than the Angels*, had by Transgression depressed himself far below the *Beasts that perish?* How better, than by admiring *Infinite Divine Love* in sending of Christ, and his exceeding readiness for the loss of Man, to undertake that Blessed Work; so as to descend from the Regions of Glory, and Cloath himself in our vile Flesh, and suffer all kind of Indignities? And particularly should not we be affected with the mean and lowly manner of his Appearance, the Meekness, Temperance, Purity, and Patience of his whole Life and Death; and heartily endeavour to imitate him therein. For,

Tho' he was the Maker, and consequently the Owner and Sovereign Lord of the World, yet he came into it in the *form of a Servant*. Not according

to

to the vain Expectations of the *Jews*, or Fashions of Haughty Princes. His Blessed Mother and Reputed Father were Persons but of *mean Condition*, as to outward Splendor; nor could they, after a weary Journey, get room in the Inn. The Grandeur of this Apostumated World did not agree with the Humble Regenerating Power and Son of God; for Man had much more Estranged himself from his Ancient State, than the Beasts had done from theirs; for they continued still under the Guidance of their Original Law, and therefore void of Offence; but Man, who was made to live in and under the Son's Holy Innocent Power, entered with his harsh Will into *Wrath*, *Fierceness*, *Oppression*, *Cruelty*, *Violence*, and all kinds of *Intemperance* and *Devilishness*, far beyond any thing of *Beastiality*; therefore Divine Goodness was pleased to be as it were at first an *Inmate* with, or *Companion* to the Innocent *Bruits*; and that the poor Carpenter's Spouse, his Blessed *Virgin Mother*, should be Delivered of the *King of Glory* in a *Stall* or *Stable*, where she had no Stately Rooms Hung with *Arras*, or Cloth of *Tissue*;

No

No Damask Curtains, nor Gaudy Quilts, nor Down Beds, nor Delicate Fine Linnen; nor a Confectioners Shop of Variety of Sweet Meats; nor was she Accommodated with a multitude of Nurses, Rockers, or Tenders; or furnisht with Wines or costly Cordials, the Inventions of *Splendid Luxury*, rather than Assistants of *Natural Necessity*.

This *Blessed amongst Women*, had in all probability, no better Bed than might be made of Hay or Straw, since her *Sacred Babe* was contented with a *Manger* for his *Cradle*; how mean and poor and despicable does this appear to Eyes meerly Humane, when compar'd with the Gallantry, Magnificence, vast Preparations, numerous Attendants, and all kind of Excess, now commonly practis'd on such occasions! Yet will all or most Men confess with their Mouths, That this *Meek and Humble President* was used by the Lord to draw Man back out of Pride, Wrath and Vanity, into Regeneration, Self-denial, and his Antient Innocent Estate; But notwithstanding all such *Verbal* acknowledgments, I must, (if we may judge of Trees by their Fruits) take leave to

tell

tell them, That they do utter *Lyes in Hypocrisy*; and that they do not in their Hearts believe it, because all their Practises are Diametrically opposite thereunto; as was manifest by King *Herod*, who was a Prince in the Wrath, and all such ever did, do, and will use all their utmost Subtilty and Diligence to destroy and kill the Humble, Lowly, Meek *Child of Love and Light*, which is the true Regenerating Power of God.

Again, The Declaration or Manifestation of this *Blessed Birth* was made by Troops of Angels to certain Shepherds, as they were tending their Flocks in the Field; who are a sort of People regarded by the Pride and Grandeur of the World, as mean, base and contemptible, unmeet for the Conversation of Persons of Quality. And why to such is the happy News first Communicated? Was it not because such Persons do live nearer to, and more under the Government of the *Holy Power and Divine Light*? For have not all the Great and Wonderful Overt res and glad Tidings of Salvation been principally made to, and in poor lowly minded Men and Women? Therefore

fore our Lord gives his Father thanks, that he had *hid the Holy Mysteries from the High and the Learned, and had revealed them unto Babes.* And suitable to such Objects, all the Manifestations of God, and Teachings of good Men, have been in an humble Child-like way, both their Doctrine and Practice being to lead People into *Humility, Temperance, Cleanness, Self-denial,* and *Resignation,* which are true Paths of *Regeneration.* Consider these things, O all you that vainly live in the *outward* Observation of days and times, and yet neglect and despise the *true Ends* and *Offices* of such Celebrations, lest you be found like those *Hypocrites* of old, who pretended to honour the *Sepulchres* of the *Holy Antients,* but were ready to stone all such as lived in the Spirit and Practise of their Virtues.

For in the second place, Let us consider after what sort this Solemnity is kept now-a days by the generallity of those that profess themselves Christians: Is it not become a matter of meer Formality amongst such as would be counted the Best, and of Debauchery amongst the most of them? Rather as a Feast to *Bacchus,* or some Gluttonous *Pagan* Idol;

than

than as a Sober Religious Commemoration of the *Incarnation* of the *Holy and Bleſſed Jeſus?* As if to Honour *Chriſt*'s *Birth*, were to Renounce all the Fundamental Rules of Chriſtianity? For what Exceſs of Riot, Uncleanneſs, Prophaneneſs, Intemperancies in Meats, Drinks, Words and Works, with all kind of *Superfluity of Naughtineſs*, do the greater number of People not commit in theſe days (which yet they call *Holy*) to the Ruine of their Souls, Bodies and Eſtates, without ſo much as giving themſelves the leiſure once to think or conſider why the Pious Antients thought it convenient they ſhould be Celebrated? Since no doubt it was, in the beginning, performed with great *Devotion*, *Sobriety*, *Prayer*, and Works of *Mercy*, not of Riot and Superfluity. Whereas now how few are there amongſt us, who eſteem our ſelves good Chriſtians, yet do not at this very Seaſon, more than any other time, let looſe the Reins to all Licentiouſneſs? Pampering our Bodies to the Starving of our Souls, eating to ſuperfinity, if not to Surfeit; and drinking to Exceſs, if not down-right Drunkenneſs? Entertaining

taining our ſelves (like the rich Glutton in the Goſpel) with Tables not only *full-ſpread*, but *over-charg'd* with heaps of high rich compounded Foods, and variety of ſtrong Cordial Drinks; whilſt multitudes of our poor Neighbours want Bread, and almoſt all the Neceſſaries of *Humane Life*.

We may flatter our ſelves with *Hoſpitality* and *Charity*, but generally it is either miſplac'd or ill meaſur'd; beſtow'd on Objects that need it not, or in ſuch a vaſt Profuſion at once, as altogether abates its value, and renders it much more a Crime than a Virtue, and rather a Temptation than a Relief.

Is it not a frequent Cuſtom to Invite the Rich, and ſuch as can Invite you again; which *He* for whoſe ſake you keep this time, does expreſly forbid? And if a Great Man, or one you hope to get by, comes to your Houſe to trifle away precious time in vain Diſcourſes, Play, or lewd Games, will you not Treat him in a Courteous manner, with the choiſeſt Foods and Liquors you can get, and think you have not made him Welcome, or diſcharg'd the part of a free Houſe-keeper, if you do not perſuade

ſuade him to Eat and Drink beyond the Power, as well as Neceſſities of Nature? But when the Poor Neighbours, (whom *Chriſt* came to ſave as well as the others) knock at the Door, you either pretend you have *nothing for them*, or elſe aſſign them the worſt and courſeſt Fare; (a ſorry pittance of *Bull-Beef*, or a little *Parboil'd Meat*, out of which you have extracted all the *Nutritive Virtue* to inrich your *Plum Pottage*) even ſuch as the Proud Wives and Miniking Daughters would ſcarce offer to their *Negro Nos'd Dogs*, that are their Table and Lap Companions, tho' one of the moſt Ravenous and Uncleaneſt Creatures in Nature. And indeed ſince Man's Degeneration, he delights much in the Converſe and Company of the worſt and vileſt of Animals, eſpecially of ſuch as are capable of being made, by his wicked Induſtry, his Butchers to hunt, tear, worry and torment the other Creatures of greater Value and Innocency; which is accaſioned by Simile, becauſe himſelf is departed from Innocence into Wrath and Fierceneſs.

For the ſame Reaſon, the Rich and Proud cannot endure the Cries, or

Converſation of the *Poor* and *Humble*, and therefore rarely Viſit, or willingly admit them into their Preſence; and when they crave an *Alms*, will preſently, like Churliſh *Nabals*, reproach them as Idle Perſons, that ſpend their Money and time in *Ale Houſes* or drinking of *Brandy*; when in truth this Reproof is not ſo much for *Admoniſhment*, as to excuſe your ſelves from giving them Relief, and ſo at once *ſaveboth your Money and your Credit*, as the Proverb hath it; tho' at the ſame time you your ſelves ſet them the worſt Examples, by wallowing in all kind of Exceſs, Intemperance, and waſte of the good Creatures of God; And what is all this but *vile Hypocriſy?* If idle expence of time, and unneceſſary *Tippling* be ſo great a Crime as renders men unworthy of common Mercies, why do you practice it? If you Indulge your ſelves therein, why do you upbraid theſe poor Creatures, that have far greater Temptations thereunto?

It may reaſonably be ſuppoſed, That ſcarce leſs than an Hundred Thouſand Pounds has excuſed the City of *London* and *Suburbs*, in unjuſtifiable Expences and Superfluity this very *Chriſtmas*:

and

and if ſo, what vaſt Sums may have been conſumed in the Nation? How common is it at ſuch times, eſpecially, for a Man to be almoſt joſtled down, or otherwiſe abuſed by Drunken Men and Boys, and to have his Ears bor'd, and the Air infected, and the Streets polluted, with Vollies of horrid *Oaths Curſes, Execrations* and *Blaſphemies.*

O fooliſh People! Bethink your ſelves, & turn from theſe and the like Ungodly Vanities and Abominations, and obſerve *this time*, and all other the ſhort Moments of your fleeting Lives, to the Ends for which the one was Inſtituted, and the other lent you; conſider how uneaſie and dreadfully prejudicial theſe courſes will prove both to Soul and Body at the laſt Audit; how incapable they render you of Anſwering the great Ends for which you were Created and ſent into the World. Let every one remember that he is but a *Steward* here, and if God has given him a *Benjamin's Portion*, more than is needful for himſelf and Family (as many thouſands have) then it is his Duty to Improve the ſame by ſhewing Mercy to all, and to diſtribute to the Needy, the Fatherleſs, and the

Widow in ſpecial manner, for *with ſuch Sacrifices is our heavenly Father well pleaſed*; nothing being capable of rendring us ſo like our *Maker* as merciſulneſs, and Deeds of Charity; for he makes his Sun to ſhine on the Juſt and Unjuſt, and the fructifying Dews of his upper Chambers to fall with equality; and affords his great and noble Elements, *viz*, the Earth, the Water, and the Air, with all their numberleſs productions, to all Creatures, without reſpect of Perſons or Things.

Therefore we are not to think our ſelves excuſed from doing good, and relieving neceſſitous Perſons, though pehhaps they have not improved their Time and Talents to the beſt advantage; but rather from thence reflect what vain and unprofitable Servants we have been our ſelves, and how unworthy of any of thoſe Mercies we enjoy.

And the better to accompliſh and render us capable of diſcharging theſe neceſſary Duties, let all that would be good Chriſtians in earneſt, betake themſelves to the good and wholſome Rules of *Sobriety*, *Temperance*, *Cleanneſs* and *Order*, in Meats and Drinks, which will not only make them more able to

contribut

contribute to the neceſſities of their Poor Neighbours, but preſerve their Bodies and Spirits ſound, vigorous, healthful, and prompt to all good actions; a ſober, or irregular Diet, having far greater power, not only on the corporeal parts, but alſo on the Mind it ſelf, to improve or weaken it, than moſt in our days imagine. Did not our Fore-fathers live to wonderful Ages in perfect Health, whilſt their Foods were ſimple and innocent, conſiſting chiefly (if not wholly, as before the *Flood*) of *Herbs*, *Fruits* and *Grains*, with pure *Water* for Drink, which of all other is moſt natural; thoſe Holy Patriarchs did not live by Slaughter and Violence, nor make their Stomachs the *Burial Places* of dead Bodies; nor did they ranſack the furtheſt corners of the Earth for *Dainties*. Their Proviſion was Innocent and ſimple, cheap and ready at hand, whereby they became able (as fire is quencht by withdrawing of Fuel) to check and regulate the extravagant motions of the Mind and Inſurrections of the Fleſh. Hence ſome of the Antients have delivered it as a Maxime, That none could underſtand

God and his wonderful Works, or enjoy Health and long Life, but those that abstain from *Flesh*, *Wine*, and *Vices*; bounding their desires according to the Ends and Necessities of Nature; not for insatiate Appetite, or vain Customs; for were Uncleanness and Intemperance reigns, the Soul is so subjected to a gross unweildy and polluted Body, that it cannot discern things Cœlestial; but Sobriety and Purity renders it the *Temple of God*, wherein his blessed Spirit delights to dwell and communicate his Gifts and Graces, so that where we see *Temperance* and *Abstinence*, we may justly expect a Concatenation of all other Virtues; because there no *Superfluous* matter is bred that may clog the Organs of the Body, or render them indispos'd for the Operations of the Soul; nor can the manifold Benefits and Advantages thereby acrewing, be conceived or understood by any but those only, that have abandon'd Riot and Superfluity; for nothing but Personal Practise and Perseverance therein, can make a Man a competent Judge in this matter, which I seriously recommended to all that would enjoy Health of Body or Mind.

For

For the Power of Temperance and Sobriety proceeds from an inward Principle, and they endow their Obſervers with the Riches both of Time and Eternity, making us truly ſenſible of God's Bleſſings. The *full Stomach loaths Ho-* (Figuratively put for the choiceſt and moſt delicate Foods) *but to the hungry every bitter thing is ſweet*, ſaith the wiſe King. How pleaſant, how reliſhing, how refreſhing is every Man's diſh of Food, to the ſober Mind, and *well prepared Stomach*! And how ready are ſuch Men to give the Lord thanks and humble acknowledgments for the leaſt of his Mercies, becauſe they ſee, feel, and taſte the moſt pleaſant Operation of the Divine Hand in all things; their Bodies are both ſuſtained and delighted with the courſeſt Fare, their Minds ſatisfied, their Beds eaſie, their Sleep ſound; they are not tortured with *Gouts*, nor drowned with *Dropſies*, nor burnt up with *Feavers*; their Heads are not dulled with Fumes, nor their Stomachs oppreſſed with fainting fits, nor windy griping humours; but they riſe freſh as the *Morning-Sun*, and chearful as the early Lark, ſoaring aloft towards

Heaven; and on the *Wings* of *Love* and *Gratitude*, chaunt forth Anthems of Praise to their adorable Creator.

For they are equally fit for Exercises either Corporeal or Spiritual; their Fountain of Life, Natures *Balsamick Oyl*, the *Radical Moisture* flows freely thro' every part, like a pleasant breeze of Wind that moderates the *Central Fires*, that they burn not too violently. For these reasons the Wise and Prudent in all Ages have zealously courted Temperance, Abstinence, and Cleanness, as their best Guides and Companions; they abate extravagant desires, because a small matter will suffice a regular Appetite; they resist Pride, Covetousness, and Vain-glory, and are the only Friends or proper Nurses to *Charity*. They punish not the Body with excessive Labour, and at the same time ease the Mind of distracting Cares; for what need they scrape, contend, or take thought for much, when they know how little will fully and comfortably supply all their real wants?

To *do good and Communicate* of those Gifts which God has intrusted us with, is one of the most fundamental Precepts

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in the Gospel, since nothing renders us more like our Maker; for he gives all things freely, and receives nothing. And likewise the same does naturally and by simpathy attract the sweet Influences of the *Cœlestial Bodies*, the Vertues all Elements, with the well-wishes and hearty Prayers not only of the Poor and Needy, but of all good Men; which have a Secret yet powerful Influence on the Souls and Spirits of People so well disposed, and to obtain Blessing on their Persons and Families.

3. Therefore, let all that would observe Solemn Times, or Feasts, *observe them to the Lord*, viz. with serious pious Meditations, Holy Conferences, Humility, Temperance, and Almsdeeds; and at such Seasons especially, to avoid Gluttony, Riot, Drunkenness, Excess, Superfluity, and Prophaneness; and not to sacrifice so many thousands of innocent Creatures to their inordinate Lusts, or ravenous Desires, as now commonly they do; which perhaps ought the rather to be regarded and avoided, since God's Manifestation of his Holy Son of Light, seems to have been in Love and Mercy to the whole

World; not only unto Man, but likewise in some respects, to the rest of the under-graduated Creatures; for the *Everlasting Gospel* (or Divine Power of God in his Son) was and is *to be Preached unto every Creature under Heaven*, as the Angel has it in the *Revelations*; for this Act of Grace, though some obtain greater Priviledges by it than others, was Universal; and though the Creatures were become *subject unto Vanity* by Man's Degeneration and Fall, yet they shall again receive that State of *Unity* and Pleasure, which they should have enjoyed, if Man had continued in his first Estate; and therefore the Apostle saith, *The whole Creation groans to be delivered into the Glorious Liberty of the Sons of God.* That is, to be freed from those Oppressions, Violences and Miseries, they now suffer under Man's fierceness and Tyranny; for so far as Man is truly Redeemed from the wrathful fierce Spirit, so far he freeth all Creatures under his Government. And therefore the Scripture saith, *The Righterous Man is merciful to his Beast.* And let us flatter our selves as we please, these Extravagancies and Violences to innocent

innocent Creatures, the ſpilling of their Blood, and eating ſo continually of their Carcaſſes; does both awaken and ſtrengthen the Fountain of Wrath within us, and will certainly in due time draw down a Retaliation of Vengeance.

This we ſee every day in part fulfilled; for are not our *Heliogabalus*'s, our mighty Devourers, that continually gorge their Paunches with the Fleſh of their fellow Animals, ſeverely puniſht for their Gluttony and Cruelty, by a multitude of torturing Diſeaſes, as *Gouts*, *Dropſies*, *Conſumptions*, &c. And not only ſo, but when the Evil grows generally predominant, it is Chaſtized by ſome *Epidemical* Judgment, or Peſtilence. I pretend not to *Prophecy*, nor would amuſe People with vain Threats; but this I may modeſtly ſay, That if we look back into Hiſtory, we ſhall rarely find but the Plague hath viſited the City of *London*, more or leſs in the Circle of every twenty years. And if it hath now been free twenty two years, we may perhaps aſſign the *Nature Cauſe* thereof to the great Fire, which purged its ſtench and pollutions, and that no-

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ble open way of Rebuilding, whereby the whole City is become much more ſweet and delightſome, and the particular Houſes more Airy and Pleaſant, rendring the whole much more wholſome to the Inhabitants; this may defer, but will not I fear, be able altogether to prevent the returns of ſweeping Sickneſſes; and if we regard the Courſe of Nature, and eſpecially the Sins and Provocations of People ſtirring up the Divine Wrath, I am very apt to fear ſome ſuch terrible Viſitation within theſe two, three, or four years next at fartheſt; but in this I am not poſitive, for God draws his deſtroying Sword at his own appointed times; however the Caution can do no hurt, to admoniſh all Perſons of each Sex, Age, and Condition, to Repent and amend their Lives, leſt they be ſnatcht away ſuddenly, and there be none to deliver.

Which that they may do, and lay up *Treaſures in Heaven*, by being liberal to the Poor on Earth; I do again with all earneſtneſs exhort them to Sobriety, Temperance, and Works of Mercy: And that this may be the more regularly performed, I ſhall propoſe an eaſie

Method,

Method, which each Person may encrease or diminish as to the proportion of Alms set down, according to their respective Circumstances, provided they bestow freely, as in the Presence of God, what they can spare, without any real Injury to their Family.

Since 'tis a custom amongst most Men, especially Traders in Cities and Towns, at this time to *cast up their Stocks*, to see how God has blessed them for the year past, as to their Profits or Losses, it would be highly convenient, if for every Pound, it shall upon the Ballance appear that they have gain'd, to give at least Six Pence to the Poor, or other good Uses (as towards the Education of poor Children, which is the Foundation of good Government and Order) and as for Gentlemen and Persons of great Estates, whose Revenues come in without Labour of their own, to allow, for every Hundred Pounds *per Annum*, one Shilling in the Pound; and Farmers or Renters of Land, to give Three Pence for every Pound they have gained in the foregoing Year. And other Men of great Real or Personal Estates, which have been partly got-

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ten by Oppreſſion or Violence, or after great hazards at Sea, where others have deeply ſuffered, but more eſpecially in caſes of Eſtates acquir'd by Man-Slaughter (though priviledg'd by Worldly Cuſtom and Laws) for every Hundred Pounds *per Annum*, or its equivalent in Money or Goods, to give Fifteen Pounds *per Cent*, that is, Three Shillings in the Pound. For though I cannot allow that uncharitable Proverb, *That every very Rich Man is either an unjuſt Man himſelf, or the Son of one.* Yet I muſt joyn with that other,

Eſtates that evil gotten are,
Seldom Deſcends to the third Heir.

And I know no better Conveyance or Security to Intail them, than by Works of Mercy, and Alms-giving, which are the likelieſt Expedients to Antidote againſt the *ſecret Canker*, and give your Poſterity a laſting Title, and obtain a Bleſſing thereon, and upon all other your Lawful Endeavours, for want of which, how often do we ſee vaſt Eſtates blaſted, and ſuddenly transferred to new Owners, and the moſt moyling Induſtry defeated. Nor

Nor would it be of ſmall Advantage both to the Health of the Body, and the good of the Soul, for Perſons of Eſtates, at leaſt ſuch whoſe Callings are not Laborious, to ſet apart a *Faſting-Day* once a Weeek, or at leaſt to eat meaner Foods then, than ordinary; and to appropriate the Expences thereby ſaved, to Charitable uſes, *viz.* To the Relief of the Poor (to whom he that giveth, *lendeth to the Lord*, a Debtor that will never prove Bankrupt) as likewiſe towards the maintaining of uſeful *Schools*, *Hoſpitals* for the Aged, Lame, or Diſeaſed; for the amendment of publick *Bridges*, or *High-Ways*; or the Planting of Common Walks of Fruit, or other Trees; and many other Accommodations (eſpecially in the Country) that would be both Ornamental, Delightful, and Profitable; and of far more Advantage and Honour, than what is now profuſely ſquandred away in wanton ſuperfluity, that oppoſes all Chriſtianity and Moral Vertue.

This is ſomewhat of that which I thought fit to remind the ſtupid World of, on this occaſion; wherein let my

Good

Good Will at leaſt be accepted, though ſome of my Notions ſhould happen not to be approved; for he that contradicts *inveterate Cuſtoms*, though never ſo unreaſonable or impious, may juſtly expect to meet with Cenſure, Oppoſition, and perhaps Deriſion. But I am long ſince Arm'd againſt ſuch rude Attacques, being conſcious of no other Aim than the diſcharge of my Duty, and to perſuade Men to be really, what they nominally profeſs themſelves, *viz.* Diſciples and Followers of *JESUS CHRIST*; in whoſe Service I am,

Your well-wiſhing Friend,

January 2. 168$\frac{7}{8}$. *T. T.*

CHAP.

CHAP. VI.

Good News for the Poor, and better for the Rich, &c.

WAR is ever at the beſt, even to thoſe that are moſt ſucceſsful, a very diſaſtrous Calamity. And what through the Judgment of God, the miſfortune of our Publick Affairs, and the preſent Diſcouragement of Trade, the Cries of the Poor are exceedingly raiſed in this Nation, and are like to be a great deal more, without the the Interpoſition of ſome preventing Relief. I would not ſay any thing that ſhould give Offence; but it cannot be unknown that many hundred of Families in and about this City, ſuffer extreamly upon that account. 'Tis therefore that I propoſe this eaſie and convenient Method of raiſing Fifteen or Twenty Thouſand Pounds *per* Week towards the ſupplying thoſe that really want: Retrenching the Luxurious Superfluities of thoſe that abound: And teaching thoſe whoſe Extravagance would carry

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their Inclinations beyond their Ability, the Art of good Husbandry. Which things effectually pursued and practised, would be unconceivably beneficial as well to the Rich as the Poor, and in a great measure engage a Blessing from God Almighty upon our Publick and Private Undertakings. 'Tis the best use we can make of Heavens Liberality, and will assuredly stand us instead, if Providence should be pleas'd to turn up the Reverse of our Condition. 'Tis making the Lord of the whole Earth our Debtor, and laying an Obligation upon him of seeing us repaid, since he that gives to the Poor, *lends to the Lord.* This indeed is laying up for a Wet Day, and securing a Treasure that no Body can rob us of. No Man alive is exempt from Accidents and Casualties, whereby it becomes of important Concernment to be prepared for them.

A Wise Man fits his Mind for every Chance,
And whilst he doth in Vertues paths advance,
Each promis'd Good increaseth by his Skill,
And kindly lessens every threatned Ill.

There

There are at this time thousands of very many Trades in and about this Populous City, that have little or no Work at their Callings, whereby to support themselves, and supply their perishing Families with Bread. And can those whom God hath intrusted with plentiful Estates, gorge themselves with overcharged Tables, even to a Surfeit, and Riot in Excess of Wine, forgetting the Afflictions of *Joseph*, whilst their Brethren languish, and almost die for want of Necessaries? Do they not think that God at such a time calls upon them for his Quit-Rent, out of those vast Revenues that they hold meerly by the Tenure of his Bounty? Shall the Heavenly Magnificence be so extensive towards them, and theirs Contracted towards their Brethren? His Majesty has already shewn us the way, and as I am informed, given large Demonstrations of his Charity and Compassion. How Honourable would it be then for such who would be esteemed good Christians and Loyal Subjects, to follow a Generous and Royal Example? One would think this should Encourage them to be willing to Contribute freely

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to the Relieving the Common Neceſſity, and Succouring thoſe who labour under the Burden of inſupportable Diſtreſs and Want. Which they might do with the greateſt Eaſe and leaſt Dammage imaginable. As for Example,

Let us reſolve, one Day in the Week at leaſt, during the deadneſs of Trade, and dearneſs of Corn, to refrain from large Eating, retrench the Superfluous Exorbitance of our Tables, abſtain from our Cuſtomary Exceſs, of Wine and ſtrong Drinks (I dare promiſe it would be never the worſe for our Health, but much the better, and likewiſe for our Buſineſs) and what we ſo ſave, Employ in Charitable Uſes for the Service of the Poor. By this only means, within the Bills of Mortality, might eaſily be raiſed Twenty Thouſand Pounds *per* Week, and no Man a Farthing the worſe, but infinitely the better both in his Eſtate and his Health, which is more valuable than the greateſt Eſtate in *Chriſtendom*.

There are without Diſpute, within the above-mentioned Circuit, near an Hundred Thouſand Families, whoſe

Dinners

Dinners one with another coſt them Three Shillings a day, I mean extravagantly in Fiſh, Fleſh, Fowl, ſtrong Beer, Ale, Wine, *&c.* when a little Pap, Pulp or Grewel would do much better. Or if they like not that, Bread, Butter, Cheeſe, Milk, *&c.* I am ſure will ſupply Natures wants in all things needful, if People would be ſo wiſe as not ſuffer falſe Opinion, and that grand Tyrant Cuſtom, to Enſlave both their Souls and Bodies.

Now an Hundred Thouſand Shillings is Fifteen Thouſand Pounds: And then it is not to be doubted, but generally more is ſpent in Drink than Victuals. There are more than an Hundred Thouſand Perſons that laviſh away daily above Twelve Pence in Wine, Brandy, and other ſtrong Liquors; which Expence if forborn but one day in a Week, and beſtow'd as aforeſaid, would amount to Five Thouſand Pounds more, which makes in the whole, Twenty Thouſand Pounds *per* Week, and this juſtly diſtributed, would ſupply Eighty Thouſand Families at Five Shillings *per* Week a piece.

Or

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Or otherwiſe the one half might be imploy'd in the Maintenance of Threeſcore Thouſand Families, and the other half to build Schools and Hoſpitals for the Education of the poor Children and Orphans, and other Miſerable People, Thouſands being deſtroyed yearly for want of Food and other Conveniencies of Life.

And can we now ſuffer ſuch a number of poor Souls to periſh for want, rather than abridge and deny our Palates and inſatiate Paunches, ſome unneceſſary, nay pernicious Danties, only one day in a Week? Let us then no longer make a God of our Bellies, but endeavour to deſerve our Saviour's Eulogy, *I was an hungry, and you gave me Meat.*

Now conſidering the great Scarcity and Dearneſs of Corn, and other Proviſions, whereby the Families of Poor People, eſpecially thoſe out of Imployment, are become very preſſing and deplorable: I count it no worthleſs Service to the Publick, to inform the World of the Benefit and Cheapneſs of Dreſſing and Eating of Corn Food, with the Variety of their Preparations, as they are very wholſom and ſalutiferouſly

rously used in many Countries, where they they have very little of any sort of other Diet.

For this is to be noted, that the Flower of Wheat, Barley, Oats, or any other Grain, made into Paps or Gruels, by a little boyling, doth not only advance them in quantity and strength, but it renders them more agreeable to the Stomach, their Digestion is more easie and more nutrimental. And a Man may live as well, if not better, with a half, or third quantity of Flower so prepared, than even with baked Bread: that is, with half a Pound of Wheat or Oatmeal Flower made into Pap with Water, than with a pound of like Flower made into Bread. And this Pap will support both Health and Strength to a higher degree, making a Man more brisk and lively, free from Drought and Heat, or any other Obstructions, eating a small quantity of Bread with the Pap, or between whiles.

For the first Invention of Bread was not intended to be eaten alone, but with fat Foods as a good Sauce or Ingredient to mix with, drink up, or allay the Oylines of such things, and

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to render them more apt for Separation and Digeſtion. For all Fat or Oyly Bodies furr the Paſſages, and obſtruct the Stomach, and are extream heavy and hard to be divided. By which means, in all Countries where People feed much on fat ſucculent Foods, the common Diſtempers are *Feavers*, *Gout*, *Stone*, *Gravel* and *Wind*, all which are occaſion'd by the Oylineſs and Greaſineſs of their Foods, and too great a quantity, which naturally generates thick cloddy Blood, dull and impure Spirits, which hinder the Circulation of them both: And Experience teaches that in the Eaſtern Country, where People live much on Corn Food, thoſe cruel Diſtempers are hardly known.

Now it is to be obſerved, that all Flowers in their own Nature, if eaten dry are very ſtopping, but when they are diluted and prepared with a proper quantity of Water, they become of another Operation and Nature, as is manifeſt in all Gruels, Paps and Spoon-meats made thereof.

When the Flower of any Corn is made into a ſtrong Paſte or Dough, with a ſmall quantity of Water, and Bak'd

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in the ſulphurous fierce heat of the Oven, the moiſture being too ſmall in quantity for the *Sal-nitral* Vertues or Oyly Spirituous qualities to ſoak or imbibe themſelves in, the ſtrong nutritive Powers, or gellius glewy qualities, which is the band of Nature, are by the predominancy of the Heat broken as a Man would break a Stick in ſunder.

Therefore Bread will not thicken when put into Milk, Water, *&c.* and boyled, but eaſily ſeparate, and not at all incorporate and become one Body with the Water, as Flower will, before it is baked. So that the making Flower into Bread, by baking of it, doth not conſume the quantity, but the natural quality of Corn alſo: and too frequently eaten alone will obſtruct the Stomach and all the ſubſervient Veſſels.

'Tis true indeed, Bread as it is generally eaten, is a very good thing, and of great uſe, tho' in it ſelf but of little Nouriſhment, however being eaten with fat Food it mightily helps Concoction: But Flower when dreſs'd after the forementioned method, affords the moſt Nouriſhment, eſpecially if there be good Pot Herbs added. But if you would

divert and gratifie the Stomach with a dryer and harder ſort of Food, which Nature ſometimes loves, make the Flower into ſmall Dumplins, ſo called, but little bigger than Crown pieces, put them into boyling Water, and let them boyl quick; they will preſently be done.

This ſort of boyled Bread does not only afford more and better Nouriſhment, but is pleaſanter to the Palate, and more ſatisfactory to the Stomach. This may be called boyled Bread, and is beſt without Salt, or any other Ingredient. Therefore Flower properly diluted and prepared, beſt agrees with the Eaters; if it be the moſt part of your Food, then thick is beſt: However thin is very healthful between whiles. But ſuch as live upon ſolid fat Food, their Gruels ought to be thin, which will better cleanſe the Veſſels of the Stomach and Ureters, preſerve Nature, and prevent the Generation of the *Stone*, &c. and *Rickets* in Children.

Now Fiſh, Fleſh, *&c.* are loaded with a groſs Phlegmatick Body, and the frequent eating thereof cannot but affect the Eater with the like Qualities.

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As is manifeſt from thoſe Cattle that feed on green Food, as Graſs, &c. Are not ſuch Beaſts leſs able to travel and labour, and is not their Fleſh more groſs, apter to putrifie, and Salt it ſelf will not preſerve it from Corruption? On the contrary, ſuch Beaſts as feed on Corn, Hay, &c. which are dry, they are not only ſtrong and able to endure Labour and Travel, but their Fleſh is more firm and ſubſtantial, and durable when ſalted, than the former.

We deceive our ſelves if we judge that Fleſh hath much Nouriſhment, becauſe it hath much Juice or Matter: By the ſame reaſon, Graſs would have more good Nouriſhment and Strength in it than Corn: But the more groſs Matter and Phlegmatick Juices any thing is loaded with, the weaker and fainter that thing is, and conſequently more ſubject to decay, and diſtemper the Spirits, being but few, and thoſe that are dull, Cloudy and impure. So that upon the whole matter, Fleſh, Fiſh, and Fowl, &c. cannot have the Preheminence of Foods: Neither are they indued with ſo much, nor ſo good Nouriſhment as Corn Foods. But

here we must give way to the prevailing Tyrant Custom, which is the Champion I am to make War against; and as the Foods of Beasts are better or worse clean or substantial, their Health, Strength and Ability are according. The like is to be understood of the Food Men live on, for it is not, as is said before, the gross Juices that affords the true Nourishment, but the fine, light, volatile Spirituous Vertues; for this cause most are greatly mistaken, that attribute so great and good Nourishment to Flesh and Fish. Indeed they are full of gross Matters and Juices, which do serve chiefly to cloud the finer Vertues and true Life, which do also add Weight and not Spirit, so that the great Eaters thereof, become dull and heavy, loading Nature with too great quantities of Phlegmatick Juices and Humours, which do not only oppress Nature in all her Operations, but is the Root of many Diseases both of the Body and Mind. Green Corn and Grass are endued with more Substance and Juices than either Hay or Corn; but it is Earthly and Gross, and affords a Nourishment of a like Nature: The

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more any thing is loaded or endued with Groſs or Corrupt Matter, the ſooner it falls into Putrifaction. But on the contrary, the dryer, firmer, and more Spirituous any thing is, the longer it will endure and be preſerved from Corruption. But of all things Men eat, Fleſh and Fiſh do ſooner decay, becauſe of the abundance of groſs Matter it does contain, which does as it were in a moments time cloud and ſuffocate the fine Sal-nitral Vertues.

I am ſure that a Man may make a better Meal with half a Penny-worth of Wheat-Flower made into Pap, and half a Penny-worth of Bread to eat with it, and a little Salt, and be as ſtrong, brisk, and able to perform any Labour, as he that makes the beſt Meal he can with either Fleſh or Fiſh. So great is the Ignorance, Folly, Blindneſs, falſe Opinion and Cuſtom, of thoſe that call themſelves the Learned. Pray tell me what kind of Ignorance and Madneſs does poſſeſs the Poor Labouring Man that hath but Six Pence, or One Shilling to buy Food for his whole Family, and to lay it out in a Sheeps Head and Gethers, or an Oxes Liver, which is

his whole Stock; and the beſt Food that can be expected from it, is a little Corrupt Broth or Putrified Pottage; when with five times leſs charge in Flower, he might have procured a far better Meal, being made into Pap or Gruel, with a little Bread and Salt.

It is alſo to be noted, that thoſe that live on Corn Food, have not occaſion to drink Strong or Cordial Drinks, as thoſe that eat Fleſh and Fiſh; the firſt being more ſpirituous and warming, the laſt Cold, Phlegmatick and Groſs, and harder of Concoction.

'Tis likewiſe obſervable, that half the quantity of Wine or ſtrong Drink will exhillerate a Man that lives on Corn Food to as high a degree as double the quantity will thoſe that feed on Fleſh, *&c.* which is a good Argument that Corn Food affords the cleaneſt and fineſt Nouriſhment, and breeds the beſt Blood and Humours, the Spirits being as it were always upon the Wing, and conſequently apter to be moved. The Complexion of Fiſh and Fleſh is Cold and Phlegmatick, (but whilſt living) they are for the moſt part of a hot, lively-brisk Temperament, each according

ding to its Nature and the Food they live on. But when the great Powers of Life are deſtroyed by the baneful ſtroak of the Butcher, all the airy brisk Vertues bid the Corps adue, and the whole Maſs becomes a lump of a ſad Melancholick Nature and Operation; what Notions ſoever ſome have to the contrary.

The True and moſt Natural Method of Preparing the forementioned Pottage, Gruels and Paps, made of Flower, Peaſe, &c.

TAke one Ounce of Wheat flower, which is a ſmall Spoonful, make a Point of Water near boyling hot, temper your Flower with 3 or 4 Spoonfuls of cold Water, then ſtir it into your hot Water, keep it ſtirring on your Fire till it boyls up, then it is at the thickeſt, and is compleatly prepared, add ſome Salt, and a few crums of Bread, letting it ſtand till it be almoſt cold, this makes an excellent Meal for any Child, from five or ſix years of Age to ten or twelve. Or you may make it thus; Take an Onion, cut it ſmall, boyl it in your

Water a few minutes, then add your temper'd Flower as before, seasoning it with Salt and some Crums of Bread; this eats very pleasant, and is very satisfactory to the Stomach. Onions are very wholsom in Pottages and Gruels, they naturally warm and open the Obstructions of the Breast and Ureters, and are not prejudicial to the Head nor Eyes, when temperately used.

Another.

TAke two Ounces of Flower beaten or mixed with cold Water, stir this into one Pint and a half of hot Water till it boyls up, adding Salt and a little Bread, and those that have no Bread may boyl an Onion, in the Water before the Flower is put in, this eaten, makes a brave noble Exhillerating Meal for a Man, which costs little more than one Farthing, notwithstanding Corn is at such a high Price; after this manner you may make what quantity you please thicker or thinner, as it agrees best with you, thick is best for strong Healthy People, and for such as Labour; thin is more advantagious

gious for ſick People, or ſuch as are troubled with foul Stomachs, and obſtructed Ureters; a mean or middle ſort is moſt proper for thoſe that are of a ſoft Imployment, or live a Sedentary Life.

Oatmeal Pottage.

TAke a Quart of Water, make it boyling hot, then take a large Spoonful of ſmall, or ground Oatmeal, or ſomewhat better than a Spoonful, temper it with cold Water, then ſet it on your Fire till it begins to boyl up, then brew it again and it is done, add Salt and a little Bread, letting of it ſtand till it be almoſt cold; with this alone a Man may make as good a Meal as with all the Varities the four Elements afford, for it renders the common Eater thereof ſtrong, lively and healthful. Or you make it thus, if it be for a Meal without other things, make your Water boyling hot, then take an Onion and ſome Pot-Herbs, let your Herbs and Onions boyl a little time in your Water before you brew or ſtir the tempered Oatmeal, after which you

muſt ſtir your Oatmeal in till it boyl up, or begins to boyl, then it is done, adding Salt and Bread; this a moſt pleaſant and wholſome Pottage, and very nouriſhing; but ſuch as loves it plain, may have it ſo, and others that will have it with Pot-Herbs, without an Onion, may pleaſe themſelves, it's a brave Food, whether with or without Herbs. But give me leave to tell you, that for ſuch as live only on ſuch Flowered or Corn Foods, Onions and Pot-Herbs are beſt and moſt pleaſing both to the Palate and Stomach; for Variety of Preparations are moſt acceptable to Nature.

Of Peaſe Pottage.

TAke one Pint of Peaſe, put them in three or four Quarts of Water, on a very gentle Fire, where they may heat gradually, let them ſtand ſimpering or near a boyling heat for three or four hours, then let them boyl very gently, and when they are ſoft and incorporated into Pottage, then take either dry'd Sage that is well preſerved in its proper Seaſon, give it a little dry-

ing

ing by the Fire, and then rub it into Powder, add this and an Onion, let it boyl a little, and then it is done: But if you have not dried Sage, then take green and cut it ſmall, and uſe it as you would the dryed, with an Onion or without. But it is further to be obſerved, that after your Onion and Sage have boyled a little, then you muſt take a large Spoonful of Wheat-Flower made into Batter with cold Water, and ſtir it into your Pottage, and ſo ſoon as it boyls up it is done. This Pint of Peaſe will make near two Quarts of brave pleaſant Pottage, which will ſerve a working Man a day, and all the coſt thereof will not be much more than one Penny. If the Poor were ſo Prudent to obſerve the forementioned Methods, they might live moſt happy and healthful, and would not be compelled to undergo ſo many troubles and great neceſſities as they are. Beſides, Want is the Mother of many great Evils.

CHAP.

CHAP. VI.

A Humble Propoſal *to the Honourable Sir* Thomas Lane, *Lord Major, the Court of Aldermen, Merchants, Citizens,* &c. *of the City of* London, *for the Erecting of Twenty* Free Schools *in the Poor Pariſhes in and about the ſaid City, for the Education of Poor Children, whoſe Parents are not able to pay for their Schooling.*

MAY it pleaſe your Lordſhip, and the reſt of the Honourable Gentlemen, to whom this Propoſal is Addreſſed, to take into your Serious Conſideration, the Deplorable Eſtate and Condition of many Poor Children, that for want of Means to give them timely and proper Education, in order to their being Inſtructed in the Methods of Vertue and true Religion, are ſuffered to play away about the Streets the only Seaſons of their Lives for Knowledge and Improvement, in Idle, Vain, & Sinful

Sinful Sports and Paſtimes. In vain do your Lordſhip, and the other Magiſtates, ſo ſtrenuouſly and commendably labour to Reform Mankind, by ſuppreſſing and correcting grown and adult Wickedneſs, while by the Connivance and Toleration of this ungodly Practiſe, the Seeds of Vice, like ſo many *Hydra's* Heads, grow upon your Hands, ſtill furniſhing you with new Matters of hopeleſs and unſucceſsful Toyl and Vexation: For by this Idle ſquandering away their time, they learn all kind of Lewdneſs, Swearing, Lying, Stealing, Impudence, and Diſſimulation, which being then ſo timely and deeply Imprinted upon their Souls, all the Puniſhment in the World can hardly ever return them afterwards: Good Manners, Temperance, Order, and proper Learning, are the Stays and Supports of all good Government, which (if due care were taken) might as eaſily and cheaply be Planted, as the forementioned Vices; whereby in ſhort time the World would be much better in general, and the Magiſtracy in particular be diſcharged of abundance of ungratefulneſs and trouble. Now ſince

the laying a ſure and laſting Foundation of Vertue and Honeſty is the Nobleſt and moſt Extenſive Charity imaginable, we cannot allow our ſelves to doubt of your Lordſhips Concurrence with the incouragement of ſo Lawful and Beneficial a Propoſal: And we are bold to affirm, that your Lordſhip cannot begin your Government, from whence the whole City juſtly expects ſo much Happineſs and Advantage, under the Influences of a more Bleſſed and Auſpicious Omen.

It is therefore Humbly Propoſed, That Twenty Schools, *viz.* Ten for Boys and Ten for Girls, be erected, which will require a Hundred and Twenty Pound *per Annum* one with another, for their Maintenance, with their proper Tutors, Maſters, *&c.* each Pariſh or Precinct, building their School-Houſes at their own proper Charge, low Houſes, all one Floor, fifty Foot in length, and twenty five in breadth, with Chimneys, and other neceſſary Conveniencies. Now twenty Schools at a Hundred and Twenty Pound *per Annum* each, muſt have a Settlement of Land

Land of Two Thousand Five Hundred Pound *per Annum*, which might easily be raised by a voluntary Contribution; for it is not to be doubted, but there are within the Circuit of the *Bills of Mortality*, more than a Hundred Thousand Persons that are able, without prejudice, to give Ten Shillings each (that is) one with another, which would amount to Fifty Thousand Pound Sterling, which being well laid out, would Purchase in Land Two Thousand Five Hundred Pound *per Annum*, and better; but if any alledge they cannot conveniently spare such a Sum as Ten Shillings it is proposed that there be a general Fasting Day for Six Weeks, from all sorts of Costly Foods, and strong Drinks, one Day only in each Week, which by a modest Computation, would raise Ten Thousand Pound *per* Week; that is, in the whole Sixty Thousand Pound, and no particular Person or Family one Penny the worse, which also without doubt would be mightily increased every Year by the Gifts and Liberality of charitable People, that drop off the Stage of this World into Eternity.

As an Enforcement of what is Propoſed, give me leave to tell you, That this Charity is not given to Strangers, but to preſerve and maintain our own Poſterity or Off ſpring, even our own Children, two thirds whereof, if no more, within the Compaſs and Revolution of Thirty or Fourty Years, by ſome private Misfortunes, or publick Calamities and Alterations of State, come to extream Poverty and Straits. For it is reaſonably ſuppoſed, That Thirty Years ſince there were then in and about *London*, Forty Thouſand Gentlemen, Merchants, Shopkeepers and Tradeſmen, worth in Eſtates from Five Hundred to Ten Thouſand Pounds, and theſe might poſſibly have three Children each, one with another, which is a Hundred and Twenty Thouſand, ſo that at this time it is not to be queſtioned, if an exact ſcrutiny be made, and account given of each Man's Off-ſpring, but that there are now half, or two thirds of theſe that really want ſuch a piece of Charity as is here propoſed.

Now

Now if we will but look forward, we may rationally conclude, That Thirty or Forty Years hence, our Children or Grand-Children may be in the like poor Condition; ſo that Money thus diſpoſed of, as we have propoſed, is a far better Security to our Poſterity than the Free Land of any particular Perſon can purchace for them: Beſides, you have the Great God's Word, and our Saviour Chriſt's Promiſe, to Indempnifie and ſave you harmleſs; for *he that gives to the Poor, lends to the Lord*, and there ſhall be manifold Reſtitutions made, with the Bleſſings of this World, and with Life Eternal in the World to come, which is both Perſonal and Real Security. Neither do I believe there is any firmer or better way of Conveying or Intailing Eſtates on our Children and Poſterity, than by Works of Mercy and Almſgiving, being aſſured according to the Word of God, that they are the likelieſt Expedients and Antidotes againſt the ſecret Canker, and give our Children a ſure and laſting Title to their Inheritance. For Retaliation of Rewards and Puniſhments is the Indiſpenſible

sible Law of God, which will have its Execution either in this World or that which is to come. This our Saviour further exemplifies in the Parable between the Sheep and the Goats, when he says to the Sheep on his Right Hand, *Come, ye blessed, into the Kingdom prepared for you; for I was hungry, and you fed me; naked, and ye cloathed me; sick, and in Prison, and ye administred unto me:* But to the Goats he says, *Go ye cursed into everlasting Darkness, prepared for the Devil and his Angels; for you have neither fed, cloathed, nor administred to me.* And further, when they expostulated with him, saying, *Lord, when did we see thee hungry, naked, sick, or in Prison?* His Answer was, *Insomuch as ye did it not to one of these little ones, ye did it not to me.* Hence it is Evident, in so many plain words, what Christ's Sheep were justified for; and for what the Goats were condemned; the first had Charity, the latter not; therefore to do good, and communicate those Gifts the Lord hath intrusted us with, is one of the most Binding and Fundamental Precepts in the Christian Religion. Charity being therefore the

first true step to all Vertue; that we may obtain the Blessing of the Almighty upon the Publick Undertakings, and all our Private Lawful Endeavours, let us resolve to go on chearfully, and lay up a Treasure in Heaven, by being Liberal to the Poor and Needy upon Earth. And for the better and more singular performance of these Duties, our Holy Religion and Interests obliges every one in his Station, avoiding Covetousness and Expensive Sensuality, to betake our selves to Sobriety and Temperance, which are the great Promoters and Encouragers of Charity, with proper and due Fasting, which is none of the least Vertues, for they all proceed from the Fountain of God's Grace, and an inward Ground or Divine Principle in the Soul.

This is what I have given my Mind to think of, and do believe it my Duty to Recommend the same to my Fellow Citizens, wherein I humbly Pray, That my good Will, at least, may be accepted, though it should happen that some of my Notions are not altogether approved of; for I am conscious to my self

Self of no other aim than the discharge of my Duty, to persuade Men to be really what they profess themselves nominally, *viz.* Disciples and Followers of Jesus Christ, in whose Service I am,

Gentlemen,

Your Well wishing Friend,

Thomas Tryon.

The Use and Vertues of several Sorts of Gruels and Pottages; viz.

Water-gruel and Milk-pottage, have the first place, not only for their Excellent Qualities, and Friendly Agreement they have with the Stomach, but also they are easy Come-at-able by the Poor and Meanest of People; next in Rank do follow many other sorts of Brave Exhilerating Pottages; *viz.* Pap, made with Wheat-flower and Water, or with Milk, Water, and Flower; Barley-

Barley-gruel, Herb-pottage, Peaſe-pottage, Furmity, Buttered Wheat, Poſſets, Bonny-clabber, Flummery, Caudles made of Beer, Wine, Cider, or other Liquors, with Oat-meal, alſo with Eggs, and Chocolate; all which are the moſt agreeable, friendly Foods to Nature; being eaſie of Concoction, and do afford greater Strength, and generates better Blood and finer Spirits, than moſt do imagine, which are the Sinews of Health; and they may be eaten freely, without any danger of Surfeits, either with Bread or without; for theſe Liquid Regions, do as it were contain the Seminary Vertues, both of dry and moiſt Aliment, contributing a more Sublime Nouriſhment than ſtrong, hard, ſalt Foods, being tempered with ſuch equality of Parts, whence do proceed ſuch an Innocent Power, and Raviſhing Balſamick Vertue, that the frequent Eating thereof, do fortify, ſtrengthen, and refreſh Nature to the higheſt degree, being endued with a certain innate Power and Vertue, not only to help to digeſt harder Foods, but they cleanſe and open all the Paſſages, and are a Powerful prevention of Obſtructions,

ctions, and grofs Phlegmy Humors, and at the ſame time ſupplying Nature with a ſubſtantial, brisk Nouriſhment, and ſweet, friendly Moiſture, provided they are mixed and prepared with Judgment; and all that Love their Health, ought to Eat them, at all times of the Year, but more eſpecially in Summer, and hot Seaſons; they make no noiſe, nor cauſe any inſurrection in the Body, ſo that after a Meal of ſuch Foods, there is felt no inequality or indiſpoſition, the Body doth not Burn with an unnatural Flame, nor the Crown is not peſtered with Fumes and Vapours; in a word, they are endued with all the good united Vertues, both of the Vegetable and Animals Kingdoms; beſides theſe Pottages have ſuch a Sympathetical Agreement with the digeſting Liquor of the Stomach, called the *Menſtruum*, whoſe Office is to fit, qualifie, and prepare the Food for ſeparation and digeſtion, being of a mild, gentle Nature and Operation, imitating the Dew of Heaven, which doth bow, apply, and incorporate, its ſweet Dews and moiſt Vapours to all its Off-ſpring, whence all things become impregnated with

Life,

Life, Power and Vertue: For this cause all Pottages do not only strengthen the Appetite, and the Attractive Faculties and Powers of Nature, but they are easily melted into Chyle, without any manifest trouble or molestation to the Stomach; for the nearer affinity the Foods have to the *Menstruum*, the easier they are digested, and sharper is the Appetite, because the sweet Vertues of such things are drawn forth into all the Members and Parts of the Body, gently and mildly supplying them with a fit and proper Nourishment, with far more ease and pleasure to Nature, than from hard, strong, salt Foods; neither doth our Friendly, Homogenial Pottages heat, consume, or dry up the *Menstruum*, or Radical Moisture, as gross Flesh, Fish, and Cheese do, from whence do proceed, after the eating thereof, Indisposition, and an unnatural Drought, which renders the whole uneasie, and unfit, either for the Business of the Body or Mind; therefore it is observable, that in the Eastern and Southern Parts of the World, where the Natives drink Water, their Foods being most, or all, made into Pottages, where they never, or very seldom,

ſeldom, eat any Fleſh, Fiſh, old Cheeſe, ſalt Butter, and but little Bread in groſs, as the Cuſtom is in the Northern Parts of the World, therefore the Gout, Stone, Scurvy, and many other Cruel Diſeaſes are not known; which Diſtempers do for the moſt part proceed, and are generated by the conſtant feeding on ſtrong, hard, ſalt, crude Foods, and the drinking of ſtrong, harſh, ſharp Drinks, being all of a diſagreeing Nature to the *Menſtruum* of the Stomach; and therefore they do mightily obſtruct Nature, ſtop the Paſſages, begetting ſharp, windy Humours, thick Blood, dull and heavy Spirits, which are the Original Cauſes of the Gout, Wind, Stone, Scurvy, and many other Diſeaſes: For this Cauſe when any Languiſh under thoſe forementioned Diſtempers, the Learned adviſe them to live on ſome of the above-mentioned Gruels and Pottages; for if ſuch Foods recover loſt Health, *pars ratione*, conſequently it muſt maintain and promote it.

MVSEVM BRITANNICVM

Thomas Tryon.

FINIS.